

Volume LXXXII



Number 9

THE CONGREGATIONALIST

Boston Thursday 4 March 1897



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WEEKLY REGISTER.

Calls.

CONLEY, Henry W., to remain another year at Rob-
 binston and Red Beach, Me. Accepts.
 EDMANDS, T. Merrill, First Ch., Brainerd, Minn., ac-
 cepts call to Mankato, and has begun work.
 FORD, Edward T., Brockton, Mass., to Harwichport.
 Accepts.
 FULLER, Geo. P., to remain another year at Haddam
 Neck, Ct. Accepts.
 HARRIS, Benj., Palmyra, O., declines call to Newton
 Falls.
 HERBERT, Ebenezer, Rosemond, Ill., to Hammond,
 La. Accepts.
 KNOELL, Jas. R., recently of San Bernardino, Cal.,
 to supply Plymouth Ave. Ch., Oakland.
 LADD, Wm. H., recently of Prophetstown, Ill., to Port
 Byron. Accepts.
 LEE, Dorral, lately at Fairhaven, Mass., to Wellfleet.
 Accepts.
 LENNOX, Alex. M., West Ch., Guthrie, Okl., to Barrie,
 Ont. Accepts.
 PROVOST, Joseph, French Ch., Springfield, Mass., to
 work among his countrymen of Torrington, Ct.
 Accepts, and has begun.
 ROLLINS, John C., lately of Telluride, Col., to supply
 at San Bernardino, Cal. Accepts.
 ROWE, Jas., Roswell, N. D., to new church at Brace-
 ville, Ill. Accepts.
 SANBORN, D. L., Chicago Sem., to Kangley, Ill.
 WATT, J. Craig, McGill College, Montreal, to Gardner
 and Rose Valley, N. D.
 WATT, Thos. E., recalled to Alva and Bethel, Okl.
 WIGGINS, Aaron W., First Ch., New Cambria, Mo., to
 Farmington, Io. Accepts.
 WOOD, Fred. C., Mancelona, Mich., to Gaylord. Accepts.

Ordinations and Installations.

BAKER, T. Nelson, o. Dixwell Ave. Ch. (Colored), New
 Haven, Ct., Feb. 23. Sermon, Rev. W. J. Mutch, Ph. D.;
 other parts, Dr. Sam'l Harris and L. C. Brastov.
 FREESE, Arthur S., o. Milford, Me., Feb. 24. Parts were
 taken by Rev. Messrs. S. L. Bowler, P. J. Robinson,
 Profs. L. L. Paine, D. D., C. A. Beckwith, D. D., G. W.
 Gilmore.

GREEN, John C., o. and i. Rockaway Beach, N. Y., Feb.
 11. Sermon, Rev. S. H. Virgin, D. D.; other parts, Rev.
 Messrs. D. B. Pratt, Howard Billman, F. I. Wheat,
 Wm. James, T. S. Brithwaite.

HAGEMAN, Jas. C., o. Dundee, Mich. Parts were taken
 by Dr. Nehemiah Boynton, Rev. Messrs. M. H. Wal-
 lace, John Fogson, John Humphrey, Jas. Hyslop, W.
 H. Skentelbury.

SEWELL, Oliver D., i. pastor Harvard Ch., Brook-
 line, Mass., Feb. 1. Sermon, Pres. W. D. Hyde, D. D.;
 other parts, Revs. Reuben Thomas and E. L. Clark.

Resignations.

BRUNKER, Thos. A., Ridgway and Wakita, Okl.
 CADDY, Wm. J., Lake Geneva, Wis.
 CURTIS, Chas. H., Hassalo St. Ch., Portland, Ore.
 HEMENWAY, Frank W., Newton, Kan., to take effect
 Apr. 1.

JONES, Newton I., S. Hadley, Mass., after a pastorate
 of eight years.
 KELLOGG, H. Martin, Wolcott, Ct., to take effect in
 May.

Dismissals.

EDMANDS, T. Merrill, First Ch., Brainerd, Minn., Feb.
 22.
 TITUS, Herbert R., Vergennes, Vt., Feb. 23.

Churches Organized.

BRACEVILLE, Ill., rec. 3 Feb., 21 members.
 BUNKER HILL, Wis., —.
 EMANUEL (German), near Ritzville, Wn., 10 Feb., 19
 members.

Miscellaneous.

BACHELDER, Francis P., Hockanum, Ct., was recently
 surprised by a large party of his Hillstown parishion-
 ers, who served supper and presented him with a
 purse of \$25.

FORBUSH, Wm. B., has received from his people of
 Warren, Mass., a barquet lamp and a cherry rock-
 ing-chair with a purse of money.

HERRICK, Edward P., is temporarily supplying the
 Royal Pionciana Chapel and West Palm Beach Ch.,
 Fla.

MUTCH, Wm. J., received on his recent birthday an un-
 expected visit from the congregation of Howard Ave.
 Ch., New Haven, and the gift of a purse of money.

SANDWELL, G. Henry, New Britain, Ct., prior to his
 late departure on a visit to England, received a \$20
 gold piece from each of ten friends. Rev. J. H. Den-
 nison, a former pastor, will supply the pulpit during
 at least a part of Mr. Sandwell's absence.

TORREY, David C., and wife of Byfield, Mass., were
 surprised by their parishioners Feb. 18, the fifth
 anniversary of their marriage, and were presented
 with an oak sideboard, a library lamp, a study chair,
 books, etc. In addition was an envelope containing
 \$10 from an absent parishioner.

WHITE, Geo. H., of Grinnell, Io., has received an el-
 ephant fur overcoat by the will of the late Dr. E. K.
 Baxter of Boston, who was at one time a valued pa-
 rishioner of Mr. White, at Sharon, Vt.

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But if Aristotle seems pretty far away, we come (quite at random) to Thomas Bailey Aldrich, of whom we all know something. A sketch of but three pages gives us a complete and vivid impression of the man, and fixes for us his place in literature. Some thirty pages more supply us with excellent specimens of his stories and thirteen of his choicest poems in full. We doubt if one could anywhere gain a juster notion of the man and his writings than is here presented.

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century, with typical letters of each, and the famous "Vesper Hymn" of Abélard. The very next subject, Edmond About, transports us to the latter half of the nineteenth century. Then follows a chapter on Accadian-Babylonian and Assyrian literature, the oldest in the world, with an account of the most recent discoveries at Babylon. The turn of a leaf brings us back from old half-buried Assyria to new America, presented in the person of one of its noblest and most gifted dames, Abigail Adams. Other Adamses follow, until finally we have Sarah Flower Adams, who wrote "Nearer, my God, to Thee." Then we come to Addison, from whose pen language flowed in its freest and most genial phrases. Æschines, the famous orator of the Greeks; Æschylus, the greatest of the Greek tragic poets; Agassiz, our greatest naturalist; Grace Aguilar; William Harrison Ainsworth; Mark Akenside; Louisa M. Alcott; Alfonso the Wise; Alfred the Great; James Lane Allen, the laureate of the "blue grass" region; and Hans Christian Andersen—all fully represented by their highest and best efforts in essay, oratory, song or story.

In short, all climes and all times have been levied on for the contents of these volumes. "A good book," said Milton, "is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." We have here this vital fluid distilled down to its last potency, so that the full virtue of all good books beyond number have been concentrated into thirty volumes.

Although the first edition is the most desirable because printed from fresh, new plates, the publishers, instead of advancing the price, have actually reduced it over half, so as to quickly place a few sets in each community.

These introductory sets are distributed through the Harper's Weekly Club, which will close in March, but we have made a reservation of fifty of these sets for *Congregationalist* readers, as we did last month, and these sets can be had by making prompt application to the club at 91 Fifth Avenue, New York. Sample pages (and special prices) will be sent on request.

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THE CONGREGATIONALIST

Volume LXXXII

Boston Thursday 4 March 1897

Number 9

HOME MISSIONARY FUND.

A Friend, Worcester, Mass.	\$5.00
Miss S. A. Whitmarsh, Chelsea, Mass.	2.00
Y. P. S. C. E., Foxcroft and Dover Cong. Ch.	2.00
S. M. Dunklee, Newton	2.00
Rev. N. W. Williams, Providence	2.00

A CONSCIENTIOUS AND GRATEFUL RECIPIENT.

Your recent appeals for the Home Missionary Fund prompt me to thank you most sincerely for keeping me on the "free list" all these years and to excuse you from further service of that kind, as I am no longer in charge of missionary work; am "without charge" and retired on account of health having failed. I appreciate the paper none the less on this account, but as the "fund" is maintained to aid "missionaries" in active service, I feel that I am not entitled to its benefits, so please feel perfectly free to omit my name from the list. I do not feel able to subscribe, but be assured I am a friend of *The Congregationalist*, and will ever hold it in grateful remembrance for what it has done for me.



THE HANDBOOK FOR 1897 CONTAINS CHURCH PRAYER MEETING TOPICS, WITH SUB-DIVISIONS, Y. P. S. C. E. PRAYER MEETING TOPICS, JUNIOR C. E. TOPICS, S. S. LESSONS, AND A GREAT VARIETY OF OTHER IMPORTANT MATTER. 100 COPIES, \$1.25 POSTPAID.

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MT. HOLYOKE is to be congratulated on the response to its appeal for a general observance of Mary Lyon Day. Reports which have already reached us indicate even more attention paid to it than we dared to anticipate. The Connecticut Valley bears off the honors. The celebrations at Springfield, Northampton and Buckland, the little town in which Mary Lyon was born, were particularly enthusiastic. Many sermons on Mary Lyon and the influences which she set in motion were preached, and collections were taken in quite a number of cases. The Second Church, Dorchester, gave \$2,000 and two Worcester churches \$500 and \$600, respectively. At South Hadley the day was a joyous one. Dr. Arthur Little preached and the teachers and students devoted themselves to realizing the full meaning and inspiration of the occasion. From more distant parts of New England, and without it as well, we are hearing, as we go to press, similar good tidings. May the college reap a rich harvest from this day for which such careful preparations had been made.

If Bishop Potter of New York had been reported in the *New York Journal* as saying that the Congregationalists of this country were tending toward Unitarianism and Secularity, and then the public, after the Congregationalists had justly been aroused by such an unfounded aspersion, had discovered that the *Journal's* interviewer, as is his wont, had made the story out of whole

cloth, we in this country could better understand the situation which our British brethren have faced during the past few weeks. The Bishop of London denies that he charged British Congregationalists with any Unitarian or secularizing tendency, and puts the responsibility of the misrepresentation upon the gentleman, Mr. Raymond Blathwayt, not unknown in this country, who interviewed him for *Great Thoughts*. Mr. Blathwayt admits that "the bishop and I were hopelessly in the wrong." Meantime, while they are straightening out the tangle of responsibility, representative leaders like Guinness Rogers and Dr. George S. Barrett are making it clear to the English public that there is not the slightest basis for either charge. Dr. Barrett challenges Mr. Blathwayt to name a single Congregational minister in Great Britain who is a Unitarian. He adds:

I know our churches sufficiently to be able to say that whilst they hold in high respect the philosophical and ethical value of the teaching of such a man, for example, as Rev. Dr. Martineau, and honor the services rendered by the Unitarian body to the moral life of the nation, they would not allow any man to occupy the position of a Congregational minister who denied the incarnation and the divinity of our Lord. The second charge, that of "secularism," is less easily disposed of, because it is so difficult to determine where the spiritual function of the church ends and its secular work begins. I can only say that whilst I fully admit that it is possible to "secularize" the church of Christ—a danger to which all churches alike are exposed—there are indications which come from many and diverse quarters that our churches, whilst still believing the church of Christ has a mission from her Lord to relieve human suffering and to redress human wrongs, are becoming more and more conscious that the supreme mission of the church is not to deliver men from suffering, but by preaching the gospel of Christ to save them from sin.

That must have been a right enjoyable series of meetings at Colorado College in honor of the raising of the Pearsons fund. The report on page 312 shows the extent to which the college has intrenched itself in the affections of the entire State, irrespective of denominational lines. That so many notable educators could be brought together and such vital and important educational themes receive so thorough a handling is evidence of the progress which the higher Christian education has already made in that distant Western State. Such a program as that, carried out so enthusiastically last week, might well engage the attention of any group of educators East or West. It should be understood that this new endowment will not be fully available until next autumn, and consequently in order to meet current expenses for the present year additional funds will at once be needed. This necessitates the continued presence in the East of the indefatigable financial agent of the college, George N. Marden, who can be communicated with at 13 Tremont Place, Boston.

Last week we commented upon a decree of the United States Supreme Court which would tend to restrain some of the indecencies of "modern journalism." This

week the President is to be credited with a like praiseworthy act. To a petition for the pardon of an Indiana publisher of obscene papers sentenced to imprisonment, Mr. Cleveland replies:

Denied—this convict was one of the editors and proprietors and a distributor through the mails and otherwise of a disgustingly vile and obscene newspaper. His conviction and sentence was an event distinctly tending to the promotion of public morals and the protection of the sons and daughters of our land from filth and corruption at a time when indecent newspaper publications are so dangerous and common. Everybody in favor of cleanliness should encourage the punishment of such offenses and desire that it should be more frequently imposed. While I am much surprised by the number of respectable people who have joined in urging clemency in this case, my duty seems so clear that I am not in the least induced to interfere with the just and wholesome sentence of the Court.

There is a very effective way of boycotting such newspapers as pollute the atmosphere of too many of our cities, and the wonder is that the directors of public libraries in other cities have not long since decided to do as the directors of the Newark, N. J., public library have just done, namely, exclude the *World* and *Journal* (N. Y.) from the reading-room.

Not since the body now known as the United Presbyterian Church of Scotland was formed in 1847 has there been a more significant event in that country than the union of the Congregational and Evangelical Union churches, described elsewhere in this paper by a correspondent. The former denomination has existed in Scotland for about one hundred years and the latter for about fifty. But they have had so much in common that for a number of years leaders on both sides have been trying to find a common ground of agreement. That it has come now without any sacrifice of vital principles, but rather by broadening the limits of Christian toleration, is a matter of congratulation to all lovers of Christian unity. The Evangelical Union people have always been considered the champion of broad, though thoroughly evangelical, Christianity. They incurred some odium half a century ago, when they were known as Morisonians, by standing for a universal atonement. With such a spiritual ancestry the theological basis of the present union could hardly be expected to be a formal creed. The first article of agreement declares that the Bible alone shall be regarded as the standard of faith and life. The meeting described by our correspondent is but one of many that have been held to celebrate this event. May the union prove beneficial to the parties forming it, and may it speed forward the coming of the kingdom.

Our Lord advised his disciples not to undertake a work in his name without carefully considering whether they would be able to carry it through. If any one should make such an attempt unadvisedly, he said, he might find himself where the spectators would all laugh at him, saying, "This man began to build and was not able to finish."

Bishop Vincent furnishes a suggestive illustration of this in a letter to the *Christian Advocate*. He has found in Brazil the results of the "self supporting" mission work which Bishop Taylor began there sixteen years ago. It is a story of pitiful failure. He says:

Between 1880 and 1893 twenty-five different persons came to Brazil under these auspices. Today four of them remain. One "became engrossed in business"; another was soon "engaged to be married to an explorer"; another became "discouraged by ill health and difficulties in the work"; another, "disliking the administration of the school, went to work on his own account." In one case the "furnishings of the school were sold to pay the accumulated debt." And "none of the teachers were connected with the schools long enough to become acquainted with the Portuguese language."

The four who remain, while admired for their courage and devotion, are pitied for their sufferings and for the apparent waste of their lives. There are a number of these missionary enterprises carried on by what is called faith, which not only come to nothing, but render the fields their promoters vainly undertake to occupy more difficult of access for those who may follow them. Reasonable forethought and the exercise of common sense would have prevented the undertaking of such work without wise choice of men and proper provision of means to carry it on. Is it less wrong or more noble to waste lives and money in the name of the Lord than in one's own name?

THE OUTGOING ADMINISTRATION.

No four years of American history since the Civil War have included so many events of dramatic popular interest, directly connected with the national Government, as the period which ends today with the withdrawal of Mr. Cleveland from the presidency. The mere mention of the most conspicuous of these events is sufficient to prove this statement. We have only to recall the attempt to restore the Hawaiian monarchy, the repeal of the silver purchase law, the enactment of the new tariff bill, the march of the "Commonwealers," the Chicago railway strike, the Republican political "tidal wave" of 1894, the failure to impose an income tax, the successive bond issues to maintain the Treasury gold reserve, the Venezuelan message, the issues of the presidential election, and the arbitration treaty. Most of these events have had sudden and powerful effects on business. The entire period has been a time of uncertainty. The business world, startled by repeated surprises, has not only had its confidence shaken by foreseen dangers, but has been filled with apprehension of unknown calamities.

The most prominent and commanding figure in this national history has been the President; and next to him Mr. Olney, serving first as Attorney General and later as Secretary of State. In some of these movements Mr. Cleveland has had popular sentiment strongly against him, notably in the Hawaiian matter. In others he has faced bitter opposition from the leaders of his party. He leaves his office at the end of his second term without party following, but with a high degree of popular esteem for his courage, steadfastness against opposition, and unwavering purpose to promote the public welfare. Mr. Cleveland has afforded a remarkable illustration of the fallibility of political prophets. Four years ago, in the *Review of Reviews*, Prof. Woodrow Wilson said, "Signs are not wanting that

the Republican party is going to pieces; and signs are fairly abundant that the Democratic party is rapidly being made over by the stirring and disturbing energy of the extraordinary man who is now President." In this month's *Atlantic*, Professor Wilson says, "Mr. Cleveland never seemed so utterly without a party as in the extraordinary campaign which has made Mr. McKinley his successor."

The main things in domestic policy which have perplexed the Government during the last four years are still unsettled—the tariff and the currency. Till they are settled, permanent prosperity cannot be assured. A glance at their history during the four years will help us to understand the task which is now before the incoming administration. Mr. Cleveland, on entering office, encountered a strong free silver element in Congress, and he was uncompromisingly opposed to its policy, which found strongest support in his own party. Soon after his inauguration, he called an extra session of Congress, a step evidently made necessary by the danger of a panic. He told the national legislators that the repeal of the silver purchase law was their first duty. From that time the advocates of free coinage of silver became united, and the contest was joined between them and their opponents. Party lines were subordinated to this issue. The House supported the President. The Senate was nearly equally divided, and the struggle was prolonged. The President at last won the victory, but at great cost. He compelled the free silver men to choose the party which they would strive to use for their purposes, and it was the Democratic party. By his veto of the vicious Seigniorage Bill in March, 1894, he defeated them again. But they were only held in check for the time.

The tariff question then came again to the front. One of the problems of Mr. Harrison's administration had been to dispose of the surplus revenue. But pension legislation and the extravagant appropriations of the "billion dollar Congress" had already amply provided for that. Yet the proposed new tariff looked in the same direction, by its measures for decreasing the revenue. To meet the new phase of the problem, the income tax was added to the bill, and the Democratic party divided again along new lines. The Senate set itself to ruin the bill. Mr. Cleveland, by a letter to Mr. Wilson, supported the House against the Senate, but the latter had such advantages in the way of obstructing legislation that the House at last yielded and accepted the mutilated bill as the only alternative. It pleased nobody. The President was profoundly dissatisfied with it, but, sharing the feeling of the House, allowed it to become a law without his signature.

Then the Supreme Court set aside the income tax and this completed the demoralization of the Democratic party. The revenue became insufficient to pay expenses, the debt increased, the Government, being obliged to redeem its notes in gold on demand, undertook to raise money by issuing bonds. But as the Senate refused to allow long term bonds payable in gold, the Government was forced to apply to the bankers for aid, and this increased the hostility of the silver men. They captured the Democratic party in its convention to nominate a president, forced the issue and were defeated at the polls.

This brief outline suggests especially two things in looking at the future: first, that the Senate has largely lost public confidence, both in its methods and in many of its members; and second, that business prosperity cannot be restored till the questions of the tariff and the currency are satisfactorily settled. Of these the last is by far the most difficult, and it is also the most imperative. The difficulty is enhanced by the fact that a disproportionate number of members of the Senate, as compared with the people whom that body is supposed to represent, are determined to subordinate everything else to their purpose to bring the country to a silver basis, and the minority of citizens who sympathize with them are very much in earnest about it. The task before the Administration is one which calls for great wisdom and patience, and for much forbearance on the part of the people.

We believe that the safest way to settle these two questions is to put each into the hands of a commission of experts to examine and report on it to Congress. But we do not expect that this will be done; and our hope is that the Senate will have such wise and patriotic leaders that it will be prevented by them from obstructing legislation.

While Mr. Cleveland has been baffled in plans providing for legislation looking to restoration of business stability, he has saved the country from serious perils. But we believe his administration will be most conspicuous in history for its wonderful advance in reforming the civil service and in promoting the principle of settling difficulties between nations by arbitration instead of by war. Mr. Cleveland has practically established the policy of appointing men to public service according to their fitness for the offices to which they are called. He has accomplished more in this direction than the most sanguine dared to hope when he entered on his second term. He has negotiated a permanent treaty of arbitration with Great Britain which is heartily approved by the people of both countries, and which is favorably looked on by other nations—an advance in civilization of unmeasured importance.

If the incoming administration can maintain and complete the results of civil service reform and of arbitration, and if it can establish a tariff and a currency system which shall gain the approval of the people and work for national prosperity, it will win for itself great renown. For this end all Christians should pray earnestly and labor unitedly.

EIGHT WEEKS OF EVANGELISM IN BOSTON.

It is not easy to estimate the results of Mr. Moody's meetings in Boston, which came to an end last Friday. That the city is better for his being here two months, that many Christians have been quickened, backsliders restored and outsiders brought into the kingdom can hardly be questioned. At the same time, bearing in mind the special object of the campaign—the awakening of the churches—which Mr. Moody avowed at the start and which has largely shaped his utterances through the entire eight weeks, we cannot, as yet, speak with unreserved enthusiasm. Undoubtedly he has reached a certain class within the churches, perhaps the class whose emotions least need to be aroused, but whether his

influence has permeated the rank and file of church membership, and determined methods and policies of activity, we are not yet able to say. We wonder, for instance, how many of the pastors, deacons and other officers in our ninety-eight churches in metropolitan Boston have attended as many as six of the Tremont Temple gatherings. This series of meetings seems to have stimulated at least a few churches to special services like those of Mr. Scofield at Dr. Plumb's church, and those at the South End, and no doubt in not a few prayer meetings and Sunday schools the impulse which individuals have received at Tremont Temple has been transmitted to others.

Even if it shall prove that the ultimate fruits of Mr. Moody's meetings are not as great as they were twenty years ago, it does not follow that it is the fault either of Mr. Moody or of the churches. Since that time the demands for Christian service have multiplied, and many of the most loyal workers today have been so busy fulfilling their obligations to their local churches as to leave little time for attendance upon the great mass meetings which no doubt they would have enjoyed and profited by.

As respects the effect upon the outside public, here again we are limited in our ability to gauge results. If the attention paid to the meetings by the daily papers measures popular interest in them, there is a distinct loss when compared with the campaign of 1877. We doubt if there is a Boston paper which has given anything like the space which it then devoted to reports of the work. Indeed, we find it difficult to understand on what principle of journalism the leading afternoon paper of the city, which goes into as many cultivated Christian homes as any other Boston daily, has determined its policy in this respect. It certainly has been a disappointment to many of its readers to find, usually, less than half a column, and that apparently taken from the morning papers.

It is gratifying that the financial side of this evangelistic undertaking makes so good a showing, and that the collection taken last Friday afternoon more than met all outstanding obligations. The total expenses for hall and advertising have been \$5,316.88. Credit for this most desirable exhibit belongs chiefly to Henry M. Moore, who has been practically the sole business manager of Mr. Moody's campaign and has served the cause most unsparingly.

Whether the results of this series of meetings be startlingly evident or quiet and pervasive, the Christians of this vicinity appreciate the fact that there has been among them a man of God, who lives solely to build up Christ's kingdom. It is worth much to any city to have a man of his spirit and character preaching the gospel in the heart of its business section day after day to throngs that overrun the accommodations of one of the largest auditoriums in the city. These meetings, so large and so popular, have been a constant witness to the thoughtless and worldly of the reality of the Christian religion, and those who have drifted in out of curiosity have witnessed wonderful scenes, particularly those which took place on Thursday and Friday of last week, the closing days. The ultimate effect can hardly be otherwise than good and far-reaching, and as Mr. Moody begins his work in Cincinnati it must be with the consciousness that his work in Boston has been faithfully and persever-

ingly performed and that God's blessing will surely rest upon it.

We would add, here, our hearty commendation of Mr. Murphy's meetings, which closed last Monday. It has been good to see him and Mr. Moody working together so heartily, with not the slightest trace of jealousy on the part of either. The great temperance apostle has certainly been wonderfully successful in reaching the outcast and degraded victims of strong drink. His Faneuil Hall noonday gatherings have been remarkably impressive and his work at Berkeley Temple and Park Street Church not less noteworthy. We can bid him, also, Godspeed, as he leaves the city this week to begin services in Lowell.

CONSULTING THE ORACLES.

The pedestrian is never more tempted to sigh for wings than on a sunny day of late winter as he plods wearily along by muddy road and sticky lane toward his familiar summer haunts. The way of the air is clean and beautiful, overarched by the azure sky in which white clouds are moving. The woods and hills are near to the eye, but difficult of access to slipping feet. The birds flit from hedge to tree with such enviable facility! Overhead it seems all poetry, while the melted surface of the earth is a sticky prose intolerable except as the price of a wanderer's delight attainable upon no better terms. It is the old story of conditioned gifts, wings of fancy and desire chained to feet that must labor in the miry ways of earth.

If it is spring we seek, one oracle at least has spoken. A solitary bluebird was exploring yesterday as if he were a messenger sent by his people in some southern wilderness to spy out the promised land. There is something pleasing to our vanity in this homesickness of the birds. Our fields and woods, our hollow apple trees and the knot-holes in our fence posts must have a value which we little understand when these cerulean spirits, who are free of the whole, wide world, are so eager to return to them.

Since the bluebird has spoken, it is time that we consulted some of the other oracles of spring. The brook, which we saw last on a brilliant afternoon of iron frost when its music sounded under a roof of ice, like the subdued murmur of an assembly heard by one who passes by an open door, has shaken itself wholly free. It is fairly shouting its opinion that spring has really come. A merry song it would be, indeed, if we only had more confidence in the prophet's call. It is good to take optimistic views of life, but the brook is like some other noisy and shallow people; it mistakes its own immediate enthusiasm for the wisdom of the ages. It will sing a less exultant song when the evening frosts choke back its affluents and by morning will be far less confident of spring.

This spicebush, lonely in the thicket of witch hazel and hornbeam, has no doubt an opinion which is worth considering. With the pussy-willows and red maples it is among the first to hear the call of spring. It is not one of the foolish virgins. It slumbers and sleeps, but its veins are full of spic oil. It needs but the first real summons and it will hang out tiny clustered lamps of fragrant bloom along its spotted boughs in the yet leafless wood. That summons it has evidently not yet heard, for its blossom buds are still fast closed, though

ready. Nor is there a sign of life on the wet bank at its foot where the adders-tongue will soon be thrusting up its mottled leaves.

The witch-hazel, for its part, does not care to hurry on the spring. For the moment it is too idle to be oracular. It is utterly content with winter, as one who has worked till midnight is utterly content with sleep. Here and there along its boughs are the gaping mouths of the double mortars from which the ripened nutlets of the year were shot and the reflexed lips of its sepal cups still make the sign of the cross in faded gold. The witch-hazel's prophecy would be of weird beauty in the wane of autumn after the trees of the wood have hung out their crimson and yellow flags of surrender to the cold. It would be useless also to ask the opinion of the hornbeams. They are staid and respectable people, but too dense to have an opinion of their own, for all that they look so aged and so wise with their furrowed and wrinkled stems. They will let somebody else experiment, and when they are well assured that it is fashionable to be growing they will begin to grow.

In the wood the footing instantly improves. The snow is distributed in irregular patches which give a wonderfully brilliant undercolor to the picture without reducing the whole floor of the forest to a monotony of white. In these guarded paths we become reconciled to the ordinary method of human locomotion. A winged man would be quite too clumsy a wild fowl for these thickets. He would be driven to fold his wings in order to enjoy the beauty of detail in the scene around him—these clumps of fern, these airy clouds of young hemlocks cheerful in the slanting sunlight, these lichen-painted rocks and variously tinted boles of trees, this huge boulder against which a tall hemlock seems to lean, while all its crevices and hollows are heaped with cinnamon-red needles. It is a cheerful scene, because the wood's whole heart lies open to the sun.

While we are resting a moment on a convenient log, another authority appears—a red squirrel who has ventured out to consult his own private oracles upon the absorbing question of the progress of the year. The result does not seem to be encouraging, if we may judge by his listless movements. Apparently he is doubtful even of the propriety of his appearance in public with that rusty coat, which has the look of being much the worse for a sedentary life in cramped quarters. He does not even chatter, but sits with his back to the sun as if his great tail were a heater which he was warming at the fire to take back to bed with him. Such a bolster of fur must be a comfort indeed on a bitter January night.

Yet even here in the deep wood where the squirrel finds no promise of the spring the persistence of life is never for a moment in doubt. Here are those two patient expectants, the hepatica and pipsissewa, upon whose sturdy greenery the cold has no effect. From those downy hepatica nests will come the earliest blossoms of the undergrowth, while the pipsissewa is in no hurry even to scatter the seeds it carries on long stems above its varnished leaves. July is early enough for blossoming, in her opinion. There is something undignified in haste! With such different thoughts of necessity and opportunity, as if they had been merely men and women, do these close wood companions confront their fate.

It is a happy time for the stream in the wood glade. It is reduced in summer to the merest trickle of water among mossy stones, but now it is too busy for prophecy and too happy for forethought as it sings along its little valley. Like some timid and self-conscious mortals it does its best when there is no one by to see. Here it is hidden by an ice bridge anchored, to all appearance, on one side to a mossy stone and on the other to a clump of polypody fern, while yonder it cuts across the vista of a snowy hollow under level hemlock branches with a gleam of mellow brown.

More and more slanting are the rays of the declining sun. Far away through glittering boughs the valley lies at our feet, and beyond, over the western ridge, the true prophet of the immediate future rises up to meet us in the shape of a long bank of blue-black cloud. Spring is coming, but not tomorrow. Into that threatening darkness the sun goes down; but in the clear blue sky above it there hangs a single cloud so flushed with color and pervaded with soft light that in its rosy warmth the beauty of the sunlit day and expectation of the summer seem to meet in promise of a happier time to come.

WHAT SHALL I DO WITH MY CHRISTIAN LIFE?

Treat it as the most important fact connected with you. Some people are all the time trying to compromise between heaven and this life, between righteousness and worldliness. They mean to be good enough to go to heaven, but they do not propose to surrender a single satisfaction of this world which they possibly can escape surrendering. The question with them is not, How much I can do for Christ, but How much can I avoid doing for him? They may be Christians, perhaps, but their type of Christianity is more of a hindrance than a help. To such the fact that they are Christians is not the great, glorious feature of their experience, the thing of which to be proudest, the one element of life which willingly is conceded superiority and authority over all others. But this is the only proper view of Christianity. If it is not first in the heart, it is apt to be last, in reality if not in theory.

When one comes to think of it, religion is about the only important possession which we are sure of carrying over into the next world with us unchanged. Personal identity will remain in some form but the earthly body will have vanished, and all our material possessions will have been left behind. Whether glory and fame endure beyond the grave we do not know. We may possess tastes and powers similar to those of the present, but we cannot now tell. The only things which we know are that we still shall be ourselves and that the love of God and of goodness, if we have cherished it here, still will characterize us and will be a blessing to us.

Surely, inasmuch as every one of us is to pass sooner or later into that almost unknown region, it is worth while to cultivate the spirit which will render it, when we have reached it, homelike and happy. That we have been Christians here will be our best introduction into the home of Christ beyond. Let our Christian lives now be lived thus, in remembrance of their future importance and significance.

Fraud was the direct cause of nine per cent. of all the business failures in this country last

year, and the indirect cause of many more. What works greater mischief in business than sin?

CURRENT HISTORY.

The Fifty-Fourth Congress Ends.

Whether or not all of the appropriation bills will be passed ere this Congress dies cannot be predicted as we go to press. So much time was spent in worse than useless debate on Cuban affairs last week that the senators felt justified in sitting Sunday. Their constituents will have a different opinion of this, however, and justly so. The attack upon the civil service law, made by Congressman Grosvenor, in which he described civil service reform as "a sinuous, infamous conspiracy against the Government," was not answered as it should have been, and it bodes trouble ahead for the next Administration, if such views are to be accepted by Congress, for Mr. McKinley, Mr. Gage and Mr. McKenna are all on record as hearty supporters of the present law. The House, with only four members dissenting, has adopted the Senate bill empowering the President to call an international monetary conference. Hon. Nelson Dingley of Maine contributed much to bring about this result by his argument that the Republican party was under obligations to do it, if it would live up to its pledge made in the last national platform, and hence many voted for it who neither wish to see, or expect to see, any practical outcome from such a conference if it be held.

The real attitude of the Republican party, by reason of this vote, becomes more of a matter of conjecture than ever. Six senators and four congressmen, Western Republicans, last week served notice on the party that they would proceed to organize the "silver Republicans" throughout the country, and would urge them to act always so as to foster the free coinage of silver. Mr. Bryan is moving about reiterating his views and sowing seed. The next municipal campaign in Chicago bids fair to be fought out on monetary standard issues rather than local, and on every hand there is abundant evidence that the issue will not be settled until it is faced and remedied by just legislation at Washington—legislation, too, that grapples with currency and banking reform and recognizes grave evils growing out of our present defective systems. The result of Senator Wolcott's trip abroad has yet to be revealed, but few look for any report of such change of attitude by European Powers as will indicate a restoration of silver to its old place. Even Japan, with all its silver and its intimate connections with silver using countries, has just announced that it will adopt the gold standard, and coin gold and silver after Oct. 1, 1897, at a ratio of 32 1-3 to 1.

The United States and Cuba.

Any one who will compare the procedure of the British and American legislatures during the past week, respecting the interference of legislators with the course of foreign policy, concerning which in both cases there is much popular feeling, must inevitably decide that we have much to learn in all that conduces to secure national self-respect and to maintain peace. Interpolations from Liberal leaders in the House of Lords and House of Commons brought forth in due time and with sufficient promptness considering the gravity of the situation, explicit statements from Lord Salis-

bury respecting the attitude of Great Britain, first toward the other Powers, and secondly toward Greece and the Cretan situation. With this statement before them the leaders of the opposition ceased debate for a time and calmly prepared to formulate a campaign of opposition with which they could face the country if need be, sure that their facts and premises were the same as Lord Salisbury's, however different their conclusions. But in our Senate how was it? Spurred on by dispatches from Cuba sent by correspondents not all of whom are veracious, unable to ascertain the truth or falsity of the report that Consul-General Lee had resigned because the State Department resorted to technical evasions and refused to be frank, the Senate, led by its Foreign Relations Committee, blundered into action last week which under other circumstances might have led to war, and in this case brought the Senate into additional disrepute and caused it to consume so much valuable time in useless debate that a Sunday session was deemed necessary. Nothing but the pardon of Sanguilly by the queen of Spain brought about the defeat of the resolution calling for such action by us as probably would have caused war. But the point to be noted is that the Spanish clemency was the result of prolonged negotiation by the State Department, and that Secretary Olney knew that the pardon was impending. Such information should have been at the disposal of the Foreign Relations Committee, confidentially if not otherwise. Had it been the resolution never would have been reported. Where the blame lies we do not pretend to say, but so long as those who manage our foreign affairs cannot personally declare their policies in public and defend their course, as the British officials do, then it is imperative that they should find capable exponents of their policy in the Senate, and that is what the outgoing Administration seemingly has never tried to do. If it had, its record in diplomacy would have been better.

As for the situation in Cuba, we have reason to believe that it is so intolerable that it cannot last longer, and that our citizens' property interests and personal rights there need more attention and protection; but President Cleveland's true policy just at this time, whatever it should have been earlier, necessarily was one so ordered as to hand over to President McKinley a nation in a state of peace, not war.

Greater New York.

The legislature of New York State now has before it the draft of the charter which, in practically its present form, will be the organic law of a city whose area, population, wealth, and importance, politically and morally, will surpass any on this continent. Gen. B. F. Tracy, one of the commissioners charged with the grave responsibility of shaping this organic law, in addressing the legislators who will consider it, said, last week, that the new city would have a greater population than the United States had when its Constitution was adopted, and that its tax levy would be more than double that of any State in the Union today. This reference to the Constitution of the United States prompts some reflections on the contrast between the method of its creation and ratification and the method which has prevailed in this most important act of its kind in our history.

The United States Constitution was a slow growth, the fruit of the thought of

men who had studied long and deep, and though it came from men delegated by legislatures to represent the people of the several States, it only became effective when ratified by conventions directly representing the people. It was a compromise, and men who objected to many of its important details supported it as a whole.

This new constitution has been hastily drafted by men named by an executive. Some of them are as competent as any in the country to deal with such problems, but all of them have had to rely upon and sift the testimony of conflicting experts. Their work will be passed upon by representatives of the people, not the people themselves, and representatives, too, peculiarly subject to the will of one man, the unchallenged boss of a political party. The outcome of compromises between such spoliemen as General Tracy and ex-Mayor Gilroy, and non-partisans like Seth Low and Mayor Strong, it will have the hearty support of the latter, even though it perpetuates such evils as a bicameral municipal legislature and a bi-partisan police board. Most significant, perhaps, of all its provisions, in view of present day unrest, is the one which clearly establishes the principle that the municipality shall never give over to private individuals or corporations, without ample remuneration and safeguards, franchises which derive their value from society.

With Tammany defeated but not cast down, and still greedy, and the Platt machine conspiring to capture the control of the great new organism for their separate or joint aggrandizement, it is refreshing to find the Citizens' Union already in the field serving notice on the politicians of both parties that a battle royal is to be fought next November. Its platform calls for a business, non-partisan administration of affairs, for limited franchises, stringent supervision of corporations, better rapid transit and school accommodations, and an eight-hour day. The significant thing about this movement is that it not only is heartily supported by all the reform organizations, but by the most eminent bankers, merchants and employers of labor, and the leaders of organized labor as well. Take it all in all, it is one of the most significant events of the new year.

Forest Preservation.

President Cleveland celebrated Washington's Birthday by an act of executive authority which will be one of the glories of his administration. Accepting as final the recommendations of a commission of six experts, of whom Professor Sargent of Harvard is perhaps the most eminent, made to the Secretary of the Interior, the President withdrew from settlement 21,379,840 acres of forest lands situated in South Dakota, Idaho, Montana, Washington, California and Utah, and proclaimed them as forest reservations, to be guarded against fire, lumbering and all other foes. President Harrison began this good work which means so much as a conserving force, husbanding as it will a form of national wealth which in so many of the older States has been recklessly destroyed, and preserving inviolate scenes of beauty and fountains of water of incalculable value to present and future generations. Supplementary legislation, of course, is needed to enable the Government to administer the trust it has assumed, and to regulate the mining operations, which need not necessarily cease where valuable

mineral deposits have been worked or are known to exist. Already cries go up from some citizens of the communities nearest to the reservations, protesting against interference with their personal interests. But it is to be hoped that no such clamor will divert Congress from its plain duty in the matter.

Great Britain in South Africa.

The examination of Cecil Rhodes is fast resolving into a farce. Notwithstanding he has confessed responsibility for everything but the direct command to Jameson to enter in and relieve Johannesburg, he has been treated with so much deference and good fellowship by his examiners, by Mr. Chamberlain and the Prince of Wales, that he has waxed impudent and jocular of late, and frankly and cynically advanced the plea that his end, the unification of South Africa, justified his method, invasion of the territory of a state with which Great Britain had not declared war. Nor has he produced anything more than some phrases of an after dinner speech of President Kruger to justify his counter claim that Germany's relations with the Transvaal justified British intervention. Mr. Rhodes probably has taken heart also at Mr. Chamberlain's change of tone and recent cynical comment in Parliament on the Transvaal's monetary claims against Great Britain. This and the Transvaal's recent determination to make its judiciary subservient to its legislature, thus taking away the last bulwark between the Boers and the British owners of property, are likely to cause friction and hostilities at any time now.

Greece, Crete, the Christian Powers and Turkey.

If one looks at the Cretan situation today from the standpoint of the idealist, the lover of liberty, the defender of the Christian faith, he feels much as William Watson does, who sings:

Who are these would bind thy hands?
Knave and dastard, none beside.
All the just in all the lands
Hail thee blest and sanctified.
Curst who would thy triumph mar,
Be he kaiser, be he czar.

Or as Gladstone, who declares, "The Powers are now applying themselves to filling the measure of their dishonor"; or as ex-Premier Crispi of Italy, who believes that "if the Powers intervene it ought to be for the liberation of oppressed nations, and never to maintain a state of barbarism living on incendiarism and assassination"; or as Senator Hoar of Massachusetts, who does not hesitate to say that "the government of Christians by Turks is an offense to civilization. It is especially out of place in Europe. It is an anachronism as the nineteenth century is ending. The Powers of Europe ought to let Greece and the Greeks alone, and the waning, setting Turkish crescent will no longer shed its baneful light over the beautiful island of Crete."

But, unfortunately for the Cretans and Greece, the Powers are paying more heed to those who hold the bonds of Turkey and Greece and to those who hope to partition Turkish territory than they are to poets like William Watson who voice the popular wrath, or to statesmen out of power like Gladstone and Crispi.

Germany, Austria and Russia seem bent on preserving the integrity of the Turkish empire by ordering Greece out of Crete, giving autonomy to the latter to be sure, but making it subject to Turkey rather than Greece. Great Britain, Italy and France seem less inclined to this course and as yet

have not given assent to a policy of coercion of Greece should it refuse to withdraw. Meanwhile Turkey, which is quick to detect signs of disruption among the Powers, is becoming more threatening in its attitude; blood is being shed in Crete; famine will result from the blockade of the allied fleet, if it is kept up much longer; and the public spirit of Greece is such that if King George assents to the pressure of the Powers the penalty will be his forced abdication.

Russia's tone now is severe, and with or without allies she apparently plans to coerce both Greece and Turkey. But measures which she will countenance neither Lord Salisbury nor M. Honataux can pledge Great Britain or France to support, owing to public opinion, which already is intensely aroused. The British fleet fired on the Cretan camp, and is now assisting in keeping up the blockade, but we do not believe Lord Salisbury dares to order it to fire on Grecian troops if they refuse to leave Crete, as we sincerely hope they will. If a great European war must come it might as well come now as later, and Greece should not be abased for daring to act where powers so much more puissant have been so craven.

NOTES.

Massachusetts's General Court has done well to defeat the Sanderson Bill, which proposed to amend the Australian ballot law in such a way as to facilitate partisan discipline and discourage independence in voting. Now if it will ignore its committee's adverse report on House Bill No. 169, and promptly pass that bill which proposes to separate the departments of the city of Boston which care for its children, insane, paupers and criminals, it will show that it cares more for the welfare of the unfortunate than it does for partisan ends in municipal politics, and it will also show its respect for the practically unanimous opinion of the men, women and organizations of the city of Boston most experienced in administering reformatory and charitable matters.

IN BRIEF.

Mr. Moody's work in Boston will be supplemented by addresses given every Monday noon in March at Tremont Temple by Rev. Dr. Alex. McKenzie of Cambridge.

Among the gifts flowing in to Mt. Holyoke College is one of \$40,000 from Mr. Rockefeller, announced for the first time by President Mead last Monday morning.

The author of the significant and instructive article in the March *Century* on The Art of Giving strangely overlooks one of the men who has made it a fine art. There are many men mentioned in this article who are far less artistic in their philanthropy than Dr. D. K. Pearsons.

Why not lift our Armenian Orphans' Fund to the grand total of \$25,000? It lacks only a few hundred dollars of that sum, the contributions chronicled this week bringing it to \$23,346. Read the letters on page 323 and picture to yourself the benefits already flowing from this fund.

An acute critic of Mr. Balfour and the party he attempts to lead in the House of Commons recently wrote of the Conservatives: "They want steady leading, not spasmodic driving." So it is with all congregations, and too often they get from their pastors what, with all charity, can only be described as "spasmodic driving."

The 594 Congregational churches in Massachusetts made a total net gain of only six members last year, as may be seen by the sta-

tistics in another column as compared with those of last year. Is there not need enough for Christians to undertake personal work for saving the souls of their children, their neighbors and their fellow-citizens?

Rev. George Leon Walker, D.D., has resigned from the Board of Visitors of Andover Seminary and the two remaining members have chosen Rev. Henry A. Stimson, D.D., in place of Dr. Walker. The choice is an admirable one, and all the sons of Andover will rejoice in it. The board as now constituted is as follows: Rev. Arthur Little, D.D., Rev. Henry A. Stimson, D.D., and William G. Bassett, Esq.

In connection with the approach of Lent pastors and others desiring to utilize the season in special ways may find suggestions in articles which appeared in this paper last year. On March 5, 1896, we published an article by Rev. C. H. Patton on Lenten Readings, and on March 19 one by Rev. L. H. Thayer on The Observance of Passiontide in Congregational Churches. Mrs. Goodell in our issue of March 26 wrote concerning The Last Weeks in Jesus' Life.

The young men who exposed the fraud of the so-called spiritual manifestations in the Spiritual Temple, Boston, and were convicted in a lower court of disturbing a religious meeting, have been acquitted by the Superior Criminal Court to which they appealed. It would have been a mortifying perversion of justice if the decision had stood that the performance which they broke up several weeks ago was recognized in law as a religious meeting. The jury did not take long to decide the case after it was put into their hands.

At the time when Pennsylvania was permitting Senator Quay to decide who should succeed Mr. Cameron in the Senate, we noted only one Pennsylvania religious newspaper which dared to protest against such a travesty on democracy. That was the *United Presbyterian* of Pittsburg. It is gratifying now to find that the *Pennsylvania Methodist*, issued in Harrisburg, has formulated charges of venality against certain Pennsylvania State officials and proposes to stand its ground, as a suit for criminal libel has been brought against its editor.

In view of the critical condition of the American Bible Society it has been invited by the Massachusetts Bible Society to send a representative to Massachusetts to work in the interest of this cause. Rev. A. E. Colton, formerly of Patchogue, N. Y., has been appointed and is already in this vicinity interviewing pastors of all denominations. Only thirty-six Massachusetts churches gave anything last year to this important enterprise, and unless it is restored by our churches to its former position on the list of stated benevolences its broad, unsectarian missionary work will at once languish.

Deacon Dudley has been absent from Boston for a few days attending to important ecclesiastical and civic duties at his rural home. The parish got considerably excited over the location of some new horse sheds and he was summoned to pour oil upon the troubled waters. Moreover he couldn't miss the annual town meeting, which has been one of the joys of his life for twenty-seven consecutive years. He is back in Boston, however, and is continuing his investigation of Sunday services, his appetite for novelties not being quite satiated. We shall publish next week an account of another of his adventures.

We do not wonder that Mr. S. B. Capen has been mentioned by prominent men for Commissioner of Indian Affairs, and that the subject of his appointment is being discussed in the newspapers. He is well informed on the condition of the Indian tribes, and has for

many years taken great interest in them. We do not believe a better appointment could be made. But the question whether the city of Boston could spare Mr. Capen is a serious one, and we suppose that the question whether he could leave his present business for four years is also a serious one to him. This is a case where the man does not want the office, and would have to consider how large a sacrifice he could afford to make for the public good by accepting it.

Criticism of the churches is not always confined to evangelists. Now and then a pastor diagnoses conditions in his parish and his comments thereon become decidedly interesting. We have recently received two letters from pastors pleasantly located and both thoroughly loyal to their respective flocks. Says pastor No. 1:

A seal has been suggested for our church. Can you tell me of a good design? I am undecided between a balky horse lying down in the traces and a canal boat loaded down with people and drawn by one poor old mule, who has had nothing to eat for many days and is being belabored by a committee of the passengers with the suggestion that he cause the boat to go a little faster.

Says pastor No. 2:

We are a community given over to the fleshpots of Egypt. It is a mooted question whether there are five righteous people here to serve as the yeast of salvation. McKinley does not seem to be able to produce a revival either of business or religion in this diocese.

Maybe these judgments are a trifle Blue Mondayish, for we happen to know that there is a great deal of good Christianity in the churches described, and no doubt their pastors would be the first to defend them against the attacks of outsiders.

STAFF CORRESPONDENCE.

FROM THE NORTHWEST.

County Option.

Among the unusually large number of practical and timely bills before the Minnesota legislature none is claiming so much attention as the County Option Bill. It is heartily supported by nearly all the temperance people and organizations among both Catholics and Protestants. It embodies the principles of the local option law and makes voting on license compulsory at the State election. Not only may counties vote for this measure, but in larger cities municipal subdivisions, such as wards, may vote upon the issue, and in both of the Twin Cities there are a number of wards that will vote dry at their first opportunity. The bill also provides that in no sense is it to interfere with patrol limits or any other local temperance measures already acquired. In nearly two-thirds of the counties in the State this measure would be adopted at once if submitted to the people. Some counties have elected their representatives chiefly in the hope of bringing about this reform. The liquor dealers have never been so scared, and they are working day and night to defeat the bill. Their leading organ in the Northwest says, if county option carries, nearly the whole State will vote dry, and their business is ruined. Pastors and leading business men from all parts of the State are writing to their acquaintances among the legislators, and in many cases calling upon them urging them to support the measure. Little doubt is entertained that the bill will pass the lower House with a good majority. But the Senate is as yet not so favorably disposed to the measure. Much encouragement comes from the enthusiastic way in which the Scandinavians throughout the State, and especially in the upper House, are taking hold of the measure.

Sunday Closing.

The present administration in Minneapolis, like the previous one, is notorious for its violation of the Sunday closing ordinance. The side doors to nearly all the saloons in the city are open all day on Sunday, except from ten to twelve. In quite a number of the saloons even women and minors are found intoxicated. Our laws are explicit and excellent on these points, and the open refusal to attempt to enforce them is arousing our citizens, and they are determined to do something. A rousing mass meeting was held on a recent Sunday afternoon, at which resolutions were adopted asking the mayor to reply in writing what he intends to do about enforcing the statutes on Sunday closing. This uprising on the part of the people is well organized and has the strength of the Municipal Reform League behind it.

The Populist Boomerang.

Labor Commissioner Powers, whose ability as an expert is generally acknowledged, is just now under the fire of investigation by a committee of the legislature. He has collected and tabulated facts about the staple farm products for the ten States in the upper Mississippi Valley, and the results are so startling to those who had relied on the conjectural assertions of the Populist orators that they proceed at once to move a committee of investigation. Mr. Powers establishes beyond question the fact that in these ten States the farmers are receiving larger average net profits for all their staple products than at any time previous to 1873, and that this has even been true of the past four years of business depression.

These truths, stated carefully and scientifically without any reference to political issues, have been fatal to some measures of legislation contemplated by several of our State senators, whose calamity howls do not care for the search light of the facts as presented by the commissioner. Unwittingly they are doing Minnesota a great service by calling attention to the work which Mr. Powers is doing.

Plymouth Church, St. Paul.

The matter of foremost concern to our Congregational forces in St. Paul is the action of Plymouth Church. For more than ten years it has been struggling with the problem of a down-town plant and an up-town membership. Readjustment is the result of the inevitable as cities are tending now, and not in any sense a lack of loyalty on the part of the church nor any dissatisfaction with the pastor, Rev. W. B. Millard. He has done efficient work, and the people are thoroughly one with him. He resigned solely to enable the church, if possible, to reach the right conclusion in regard to its future. The problem is full of perplexity, but if such readjustment can be made as will give us one central, influential church, our future as a denomination is assured in the city. If this can be brought to pass, then old Plymouth can afford to lose its life in some new Plymouth which shall be a mother to our churches in years to come.

Personal.

The churches of Minnesota extend a sincere welcome to Rev. Joseph H. Chandler, former staff correspondent of *The Congregationalist* from the Northwest. The church at Owatonna, whose pastorate he accepts, is one of our leading churches. His former service among us is remembered with pleasure. The right man is in the right place and

we bespeak growth and enlarged power for both.

The Saturday afternoon teachers' meeting led by Dr. G. R. Merrill is growing in interest and attendance, and Bible teachers are getting an insight into the book of the Acts of the Apostles that is bearing fruit every Sunday throughout the city.

J. A. S.

ART FOR THE PEOPLE.

BY O. M. E. ROWE.

It is a social law that enlightenment begins at the top and penetrates downward. The need of a more beautiful environment is felt by an ever-increasing number of Americans. Foreign travel, international expositions, art galleries and the sun god's gift of photographic reproductions have stimulated the latent feeling for art, and the result is apparent in homes, schools, churches and streets. But the most hopeful sign is a growing sense of responsibility to bring the solace of the beautiful to starved souls and stunted lives. This appears in many directions and in different cities, but especially in Boston.

Last spring there were exhibited at the Mechanics Arts High School two contrasting rooms, furnished at the same cost. One illustrated the principles of hygiene, refinement and restfulness. It was a happy combination of simplicity, durability and adaptation to family life. A pleasant harmony of color in wall-paper, rugs, furniture and pictures gave an impression of gentle dignity. No woman could be a slouch in such an atmosphere. The companion room violated the principles of sanitation and beauty, yet it was a type of hundreds of American homes. With warring colors, meaningless ornamentation and upholstery enormities, its aggressive pretentiousness was unpleasant and discordant. Doubtless many sensitive people have been irritated by similar surroundings without ever suspecting the cause. This object lesson in house furnishing was supplemented by samples of wall-paper, with explanations of their good or bad qualities in color or design. A helpful exhibit of natural woods, showing their adaptation to household uses, and many practical illustrations of "the best way of doing things" added value to this unique demonstration of an idea.

Another effort to develop the art perception is significant. Plans are under way to copy the National Arts and Crafts Exhibition held annually in London and occasionally in Paris. This promotes the union of utility and beauty, too long divorced. Even the useful saucepan may be hideous or it may have a shapely beauty which ministers to the housewife's aesthetic sense. The intention of the exhibit is to elevate the industrial arts by raising popular intelligence. Behind production lies public demand. When ugly designs will not sell their manufacture ceases. Only American arts and crafts will be shown and prizes will stimulate artistic products. This exhibition will include the best examples of the things which touch the daily life of the average citizen and his wife, such as carpets, rugs, draperies, embroideries, wall-papers, glass, pottery, porcelain, lamps, gas and electric fixtures, articles in silver, iron and other metals, carvings in wood and stone, as well as book-making in all its varieties of type, illustration and binding.

The power to observe is no mean gift and

well worth cultivating. To open the eyes of the young people is a potent way to develop a feeling for art. A printed circular with twenty questions relating to good and bad architectural features in Boston was scattered broadcast by a committee from the Twentieth Century Club. Three prizes of twenty five dollars each were offered for the most complete and most intelligent responses sent in by those under twenty years of age. A most encouraging interest was shown and sky-lines, spires, façades, gables and portals were closely scanned by hundreds of youthful eyes which before "had passed unheeding by." The circular directed them to a special room at the Public Library, where they could find spread out on tables, books with information germane to their quests.

It is pleasant to chronicle the cordial co-operation of the Public Library officials in stimulating a popular interest in art. They have supplemented the free art lectures at the Lowell Institute by displaying in a quiet room the Arundel prints, books of large engravings and photographs illustrating the subject of the previous evening, changing them as the course progressed.

Nothing has stirred so much civic pride as the Public Library. Even the humblest citizen feels an ennobling sense of ownership. The aesthetic value of the simple, massive architecture is further enhanced by the wall paintings. Detailed explanations, printed on large cards and conspicuously placed, help visitors to understand the decorative panels of Sargent, Abbey and Puvion de Chavannes.

The committee before referred to has secured several guides to escort parties through sections of the Museum of Fine Arts on the afternoons of the free days, Saturday and Sunday. To have the casts of Greek sculpture interpreted with intelligence and tact by one who loves them, vitalizes a meaningless array of plaster into the heroes and gods of antiquity. More and more the people seek the treasures of the museum, and its leaven is slowly working in the community.

By co-operating with the museum authorities the same committee may be able to issue inexpensive descriptive catalogues. These will probably be modeled on the charming illustrated brochures which the *Pall Mall Gazette* publishes in order to put the splendid collections of the National Gallery (London) in close touch with the people. American art museums can do a signal service by copying this idea so successfully worked out in London.

The Boston Art Club's annual exhibition of contemporary art is not without significance. Admission tickets are freely distributed by the large membership and the number of visitors reaches 25,000 in a single season. The galleries are crowded every fine evening, and on Saturdays the number of children is noticeable.

But what of the multitude whose steps never stray to any of these places? They live in the shadow of a sordid region where beauty in any guise seldom comes. But even they are not forgotten. The college settlement, known as the South End House, brings biennially the beneficence of a free art exhibition into the crowded tenement section near Dover Street. The third one opens in March. For this exhibition the best is none too good. From 100 to 150 valuable paintings are gladly loaned from rich drawing-rooms and private galleries.

Pictures with a warm human interest make the strongest appeal. During the month large numbers drift in and stroll about with evident pleasure and a few return several times. A descriptive catalogue aids the uninitiated, and the visitor's vote for his favorite picture deepens the interest. Among the humors of the exhibition appears some unimpeachable criticism. An eminent painter saw two old salts absorbed in his marine and joined them only to hear himself stigmatized as a fool whose "two ships would go to eternal smash in a collision within five minutes." He argued with them only to retire discomfited over his powers of observation.

The South End House recently started a circulating art gallery of 100 simply framed photographs of famous pictures which time has tested. Each picture remains for a month in one household and then is replaced by another. They are intrusted to the members of a mothers' club, brought together by persistently pinning invitations on the little ones of the kindergarten belonging to the settlement. The circulating art gallery originated at Hull House, Chicago. It is vindicated by the fact that one poor mother tearfully begged not to have the picture (a madonna) exchanged, "because we all love it so."

Even sanitary necessities may serve the interests of art. In the new surgical wards of the Boston City Hospital, the two large ventilating shafts, demanded by modern science, extend from floor to ceiling in the central aisle. An open fire in each helps to purify the air and over the mantels have recently been placed four large photographs, two of Raphael's Madonnas and two cathedrals. The intelligence of the observer is aided by printed descriptions. These pictures and the greenery of palms are a grateful relief to those in the two long rows of cots.

Boston is alive to the educational value of attracting the young to the best things. The Public School Art League has done good service in adorning the walls with excellent pictures or plaster casts. The Girls' High School led the way by decorating its fine auditorium with reproductions of the Parthenon frieze and other Greek sculptures. Thousands of girls have already had their sense of beauty unconsciously stirred by daily companionship with these noble works. Many of the grammar schools have been enriched with pictures presented by the graduating classes. Occasionally, teachers, at their own expense, relieve the glaring walls with good pictures. A notable illustration of schoolroom decoration is found at the Agassiz School in Jamaica Plain.

In the foreign quarters of the North End stands the Elliot School for boys. The decoration of one of its rooms has received most careful treatment at the hands of the committee of the Twentieth Century Club. It is a model of what every schoolroom should be. The school board has shown a willingness, where the walls need freshening, to put on the delicate green tint suggested as the best background.

Mr. J. F. Hopkins, the new director of drawing in the public schools, is giving the teachers eight lectures designed to stir their interest in historic art. Surely the teacher who knows the art of a nation has the best interpreter of its history. With the help of stereopticon views Mr. Hopkins sets forth the general characteristics of the

art of (1) Egypt, (2) Greece, (3) Rome, (4) Byzantine Mosaics, (5) Saracenic Days, (6) Cathedral Builders, (7) Italian Renaissance, and lastly he finds the (8) Art Lessons of Copley Square.

Permanent value is given to these lectures by the publication of a Syllabus. It is attractive in type and illustration and gives eight admirable lists of books bearing on each era taken up in the lectures. French and German books are also included where the plates are specially fine. To facilitate their use the Public Library number is affixed to each title. For some time the Public Library has generously issued special cards which allow teachers five books at a time for home use. Copying this liberality, the Art Museum has recently offered exceptional privileges by providing a ticket which will admit a teacher and four pupils at any time. This promises to be a happy means of putting the museum in touch with the children. "Whatever you want in a nation you must put into the public schools."

These germinal efforts indicate a tendency of the times to develop a popular love of art. Lives that might grow angular or coarse may gain a tender grace by being thus opened to the influence of beauty.

"ARE YOU PREPARED TO DIE?"

BY REV. S. V. COLE, TAUNTON.

A man on a lonely road, in the edge of the evening, saw a stranger following him, and for some reason fearing robbery took to his heels. The stranger pursued, and on grasping the man, who had stumbled and fallen, asked in a sepulchral tone if he was prepared to die. The frightened victim handed out his money, saying, "Take it, take it all, only don't kill me." The stranger was not a robber, but an evangelist, who felt that he must overtake the man in order to talk to him about his soul.

I cannot vouch for the truth of this story, but I can discern two truths which the story will do to illustrate. One is sufficiently obvious. Inopportune zeal, even in the holiest of causes, may sometimes defeat itself. The fishers of men have still much to learn of the fishers of fish as regards caution, timeliness and general tact. It is a fact of experience that in all endeavors to benefit men there is need not only of the harmlessness of doves but of the wisdom of serpents, else the motive will be misunderstood.

But the more serious truth which the story illustrates is the attitude which some of the churches themselves have come to assume in the communities in which they exist. They have been too much committed to the idea that their sole function is to prepare men to die. The way in which church people used to attempt to draw an unbelieving friend into religious conversation was to ask, very mournfully, "Do you feel that you are prepared to die?" If the unbelieving friend happened to be young and healthy the chances were that he did not feel as if he were prepared to die, or as if he wanted to be prepared. There is in most of us a rebounding sense which throws back whatever seems to make death more important than life.

If a church systematically discourages amusements, or exhibits jealousy of the influence of its young people, or makes an idol of its system of theology, it will inevi-

tably find itself out of sympathy with actual life. Religion will seem to be an impractical thing and the church a bureau of "otherworldliness" for issuing passports to those who are about to travel into the "far country." The person who suddenly becomes religious will incur the suspicion that he feels that he is not long for this world. Sickness and religion on the one hand, health and irreligion on the other—that is the natural result in men's minds of keeping the church from contact with life. The devil appreciates this.

When the devil was sick, the devil a monk would be;
When the devil got well, the devil a monk was he.

A church stands on the right basis when it is trying to prepare men to live. If the ultimate aim is to save the soul, it must remember that the only soul over which it ever had, or ever can have, any influence is the soul which is linked to a body. A church which has been doing business on the edge of the valley of the shadow of death must move back where it can touch the warm currents of real life or it will find its occupation gone. It must appeal less to an impaired digestion and more to a healthy aspiration after better things. Not the fear of death, but the love of life should be the motive. And the church must exhibit that life in its highest sense. "He that hath the Son hath the life."

No man is prepared to die who is not first prepared to live. And any man who is prepared to live is also prepared to die. Where, then, it may be asked, is the difference between the old way and the new? Why not keep on preparing men to die?

The truth itself does not change. It is both old and new. The difference lies in the way it is presented. As it makes a difference which end of a gun you press to your shoulder when the trigger is pulled, or which end of a wedge is inserted in a crevice, or which end of an ax you use in striking a blow, so it makes all the difference in the world which end of a truth you present first.

There are men who cannot understand the distinctions in the Trinity, but who are perfectly able to understand the difference between sharpness and fairness in trade, between coldness and sympathy in social intercourse, between cant and sincerity in religion, between a counterfeit and an honest man everywhere. Paul drew a distinction between comprehending and apprehending the truth. The latter is by far the more important. It is more important to get hold of a truth practically, than to be able to comprehend it philosophically. Christian truth has two ends, the far end and the nigh end. It is the business of the church to present it to men by the nigh end, or the end they can reach. The true question is, "Are you prepared to live?"

JUDICIAL DECISIONS OF CHURCH COUNCILS.

Many Presbyterians glory in their presbyteries and synods, and especially in their General Assembly, their court of final appeal. Some of their newspapers never tire of telling the people, and particularly their ministers, that when the General Assembly has declared a doctrine to be true the matter is settled, and that to raise a question about it is to be disloyal to the church. Congregationalists have councils whose aim is to represent the matured thought of the churches. They give forth their result as

advice, which has weight according as it commends itself to the judgment of those to whom it is given, and it is usually, though not always at first, found to be acceptable and is accepted. Presbyterians have councils, which they call synods or the General Assembly, to declare what must be the belief of the churches, at least of the ministers, and when these bodies declare—as they have declared—that the original manuscripts of the Bible were without error and that the Westminster Confession without modification expresses the belief of the church, then their ministers have to accept these declarations as their own, however strenuously they may have objected before the votes were taken.

Still, Presbyterian ministers have their own opinions, and especially the teachers of ministers. Some of these have been disciplined and others have been threatened. But from time to time, as occasion offers, they express their minds. A pithy instance was the inauguration of Rev. E. W. Miller as professor of church history at Auburn Theological Seminary recently. The charge was given him by Rev. Dr. S. M. Hopkins, who has long occupied the same chair and is now professor emeritus. We do not think he does justice to church councils. We think the great councils have been more judicial, more truly representative of the thought of the church of their time, than Dr. Hopkins seems to think. But possibly his experience with recent Presbyterian General Assembly decisions has colored his view of ancient and more noted councils. He said to his successor in part as follows:

You are not likely to impress the future ministry of the church whose guide you will be with any extravagant estimate of the value of church councils. They have their interest, as any combined human action on a considerable scale always has. They fill large chapters in the external history of the church. They are the index and expression of the current—though not always the main current—of theological opinion. They do not make doctrine. They only record it. When you see the storm signal streaming out from the flag staff of the weather bureau, you do not imagine that the flag has originated the gale. You know that the gale was blowing and the flag streams out to leeward. I remember that many years ago the *London Punch* uttered the following piece of profound wisdom: "The weather vane working freely will indicate the direction of the wind; but if the vane be rusted fast, the direction of the wind will not be changed thereby." Consider that; a piece of natural philosophy highly useful to politicians whether in church or state.

Councils, in fact, and conventions are not much more than jumping jacks which kick and flourish their arms as the strings are pulled by adroit manipulators. If the sentiment of the church has set, or can be represented as having set, in the direction of Scriptural truth and order, the council may be expected to decree orthodox conclusions. If some transient gust has given a side whirl to public sentiment, we may have only a hasty dictum which will be blown away when the steady current of religious opinion resumes its sway.

Church history, as well as political history, shows how easily a so-called deliberative assembly can be turned into a half-crazed mob; and surely nothing can illustrate more forcibly that divine wisdom which watches over the fortunes of the church than the way in which ignorant and fanatical synods, presided over by wicked bishops, have been compelled, without or against their wills, to bear witness to the truth. A mediæval council was often nothing better than—to use the vigorous English of the Westminster divines—a "synagogue of Satan" or, at best, an expression of "Catholicism" minus "Christianity." Of the whole number it may be said, I believe, with truth that the only two respectable ones were the Council of Trent and the Westminster Assembly, and each of them would have gladly exterminated the other. As for the Synod of Dort, it belongs to the same category with the Latrocinium Ephesinum and other disreputable assemblies, ancient and modern, which have immolated charity on the altar of dogma.

THE NEW CONGREGATIONALISM OF SCOTLAND.

BY REV. J. SPENCER VOORHEES.

In the development of Congregationalism this generation will hardly witness a more significant or important event than the union in Scotland of the Congregational and Evangelical Unions. This has long been anticipated by good men in both denominations, but has only within a few weeks become a reality. The union was officially consummated at a meeting of representatives of both bodies held in Glasgow Oct. 1, 1896, to take effect Jan. 1, 1897. The practical consummation is now a joyous fact. The new denomination takes the name of the Congregational Union of Scotland and stands clearly on the principles of historic Congregationalism.

Thus 1897 begins with about double the number of Congregational churches in Scotland and nearly double the membership reported in 1896. This means a more than two-fold increase in strength and influence because of the superior standing given to its representative bodies, its agencies and institutions. The two Divinity Halls, both before too weak to attract, hold or equip the best men, now become one, combining the faculties and endowments, thus bringing it to the standard of the schools of the Presbyterian church.

To celebrate this happy union a "grand conversations" was held Feb. 3 in Music Hall in Edinburgh, where over two thousand persons assembled for social intercourse and to listen to a carefully prepared program of music and oratory.

The united choirs of all the churches, trained by a skilled leader, voiced praises appropriate to the occasion in the music of Mendelssohn, Elvey and Handel, closing with the Hallelujah Chorus. Representative clergymen and prominent laymen spoke strong words of encouragement and Godspeed. The great Scotch audience for once awoke out of its characteristic irresponsiveness and broke out in frequent applause that made a lone American feel quite at home. Of the addresses of the evening none drew forth more frequent demonstrations of approval than that of Rev. A. R. Henderson, now pastor of the old Augustine Church in this city formerly ministered to by Dr. Alexander. He told of the harmonious understanding arrived at—that neither party renounces its past history, nor throws overboard its cherished principles. It means rather that each enriches its history and life by appropriating from the other. The Evangelical Union put on their roll of honor the Haldanes, Greville Ewing, Dr. Wardlaw and Dr. Alexander, and the Congregationalists add to their list of honored names those of Dr. Morrison, John Guthrie, Dr. Kirk and Fergus Ferguson.

They have agreed that Christian fellowship and union depend not on absolute similarity of belief, but on the mutual love of those truly united in Christ. This unity does not require any one to sink his theological differences, or to be silent in regard to anything which he believes to be the truth, but that in matters essential to salvation there is such harmony that they are bound to unite in the freedom and love of brothers in Christ.

Mr. Henderson in closing said:

We have a mission in Scotland. We are native to the soil. We sprang out of the very bowels of the Established Church. Our fathers came forth because of loyalty to Christ, and that has been our guiding principle ever since. As the outcome of that principle we hold that every congregation of believers is under Christ a "sovereign society," responsible to Christ alone for the management of its own affairs. As the outcome of that principle we try to the utmost of our power to secure purity of fellowship, holding that men can never, in a true sense, belong to the church unless they have first given themselves to Christ. As the outcome of that principle we claim liberty to go directly to the Word of God for our creed, respectful of, but unfettered by, the judgment of previous students of divine truth.

Edinburgh, Feb. 4.

On the Continent of Europe.

Significant Events and Conditions.

Burning Questions in the German Churches.

One of these is the relation which the church, as such, shall take as to labor. In nearly every section of the empire the condition of those who live on what they earn from day to day is deplorable. Neither the higher officials of the church, with few exceptions, nor the emperor and his advisers, are in sympathy with those pastors who engage openly in the discussion of social questions. It has, however, been found impossible to prevent pastors from sympathizing with the poor in their own parishes, from studying their condition in the country as a whole, or from taking their part when oppressed or treated with injustice by their employers.

In some of the provinces, for example in Hesse, the authorities of the church have openly declared that it is useless to attempt to control the conduct of pastors by law. They say, and say rightly, that spiritual movements cannot be regulated in the same way as one can regulate civil movements, that it is better to warn pastors against unwise methods and the expression of opinions hastily formed, and to urge them in all these social matters to consult with the superintendents of the churches in the section of the country in which they are settled before committing themselves to any decisive course of political action. There is no doubt that the church as a whole is on the side of the poor, and that pastors almost universally are watching the interests of the poor with a determination so far as possible to protect them. What some of the more thoughtful fear is the formation of political parties and the weakening of the personal influence of the pastor in his parish through his advocacy of them. Of this there certainly is danger. There is the Christian Socialist party founded by Dr. Stoecker of Berlin, till recently one of the leading members of the Conservative party in the imperial parliament, and the so-called National Social party formed only a short time since at Erfurt by some of the most prominent and earnest men in the church, who claim the right to discuss social questions from the standpoint of the gospel and to form a political party which shall rest on Christian principles, and thus put themselves into a position where they can lead the labor movement and prevent it from falling into the hands of an unbelieving social democracy.

Such papers as the *Hilf* (Help) of Pastor Naumann are organs of political views repugnant to the more conservative portion of the German churches. Sometimes, also, the men prominent in the new movement for the betterment of the condition of the poor belong to the radical wing of the church, or, at least, are Ritschlians and therefore objects of suspicion in many conservative circles. For these and many other reasons the position which an earnest pastor shall take in reference to the labor question often becomes one of considerable embarrassment. Although technically free to do as he pleases, it is yet frequently difficult for a pastor to decide just what attitude to assume with reference to the disputes constantly arising between employers and employes. The three great questions which at present are discussed with more or less feeling in Germany are the labor question, the Jewish question, or the anti-Semitic movement, and the agrarian question. Each is a political as well as an ecclesiastical question, that is, has a political as well as an ecclesiastical side, and cannot be thoroughly discussed without creating more or less bitterness of feeling.

Public Opinion and Dueling.

One can but observe with satisfaction the unanimity with which representative gatherings of the German churches have this year put themselves on record as opposed to the duel as a means of settling difficulties or of

avenging supposed acts of dishonor. It has been condemned with something of the same emphasis with which we are wont to condemn lynching. Even the emperor is reported to be in favor of the abolition of the duel between officers in the army and to have suggested the formation of a commission, to which disputes and fancied wrongs of officers may be referred for settlement. While we do not believe that dueling will cease at once, it is safe to assert that its popularity is over, and to predict that ere long it will be looked upon as a relic of barbarism. If the sentence is not as severe as it should have been, it is a good sign that the officer who recently killed a civilian for an imaginary insult has been condemned to an imprisonment of three years.

Growth of Protestantism in Southern Germany.

An evidence is seen in the recent completion of a church (St. Lucas) for the fourth parish in Munich. At the beginning of the century there was not a Protestant church in the city. The queen of Maximilian Joseph was a Protestant and by her husband was allowed a chaplain and religious services according to her own faith. To her private service Protestants residing in Munich were permitted to come. In 1801 the king ordered that his subjects be protected in the enjoyment of religious liberty. The first parish was not fully organized till 1806 and did not have a church building till 1833. In 1893 the corner stone of the fourth edifice was laid, and in November of last year the completed building was dedicated. It is one of great beauty. In the transition style it has some of the features of the late Roman and the Gothic. As the church has been built for the sake of the sermon, it is therefore chiefly praised for its excellent acoustic qualities. Of the 1,273 additions to the Lutheran Church in Saxony since the last report, 712 have come from the Roman Catholic Church, while less than 200 have left Protestantism for Romanism. Ten per cent. of the gains have come from Jewish churches, but only a small per cent. from the so-called sects, Methodists, Baptists and the like. In northern Germany, on the other hand, Roman Catholics have made slight gains over previous years.

An Admirable Prelate.

In the death of Cardinal Sanfelice of Naples Italy has lost a man of rare excellence and wide influence. He was a friend of the new Italy, of King Humbert as well as of the pope. He was at home in the palace and in the hovel, could take part in the government of states or of the church as occasion might demand, and, therefore, both by position and natural endowment was fitted for the rôle of mediator or reconciler which he often successfully filled.

Loss to Science.

Science is everywhere in mourning over the death of Emil du Bois-Reymond in Berlin, Dec. 26. Few men have done as much as he for scientific research, or to set a great department of research upon its feet. Born Nov. 7, 1818, in Berlin, the city in which he spent his life, he gave up the study of theology in 1837 to devote himself to anatomy and physiology under the tuition of the famous Professor Müller, whose successor he afterwards became. In 1841 he began what proved to be epoch-making experiments in the study of muscle and nerve electricity, discovering two years later that every living muscle possesses the power of an electric motor. He was almost equally famous as a teacher, an investigator, an author and an orator. Although regarded as outside the ranks of the Christian Church, he was not a materialist, for he believed in the distinction of matter and force. He taught his pupils that it was the mark of wisdom to stand modestly and inquiringly at boundaries beyond which knowledge cannot go.

In and About Chicago.

Washington's Birthday.

For many years the Union League Club has given the people of Chicago the privilege of meeting in the auditorium in the afternoon of Feb. 22 and listening to an address on some high theme worthy the occasion. Men of great fame have not declined the invitation to speak to their fellow-citizens from this platform. This year Hon. Frederic R. Coudert of New York was the orator of the day. He spoke on the advantages of arbitration over the sword as a means of settling disagreements between the nations. He said that in forty-seven instances already the United States and Great Britain have arranged their difficulties by arbitration, and he could therefore see nothing to prevent the application of its principles to nearly all the disputes which in the future may spring up between the peoples of these two countries. Some of his sentences are worth remembering. Of Washington it was affirmed that "he made stepping-stones of disaster and amazed the world by his fortitude." He declared that "a nation is never compromised by temperance or injured by forbearance." "The war of the future," he predicted, "shall be the bloodless war of right against wrong, of good against evil, of truth against falsehood." At the banquet, which is for the members of the club and a few guests, Mr. Coudert spoke again. Rev. C. E. Jefferson of Chelsea, who preached for Dr. Gunasauls Sunday morning, also made a brief address on The Man Who Shall Rule in the Future, which those who heard it describe as masterly. Half a dozen other clubs celebrated the day with music and speech, and in nearly all the public schools patriotic addresses were given by old soldiers or other persons specially chosen for the purpose.

The Congregational Club.

The club celebrated the day at the Palmer House by one of its best meetings and by discussing the higher education of women and its effect on the national life. Mrs. E. S. Mead, president of Mt. Holyoke College, was the principal speaker and paid a beautiful and just tribute to Washington as well as to Mary Lyon, the founder of the higher education for women in this country. Mrs. Moses Smith followed her in a short and specially appropriate address. But the address which sparkled with a seriousness of wit, an originality of expression and a directness of speech remarkable even for him was by Dr. D. K. Pearsons, the princely founder and protector of colleges, one may justly say the patron of the higher Christian education. Not only was he full of praise for what Mt. Holyoke has done, for the skill it has shown in accomplishing so much with so little, always coming out at the end of the year with a balance on the right side, but was confident of its future, predicting for it a career of which the past is simply a beginning. He had something to say also concerning six colleges west of the Missouri, which through his gifts have, during the last three years, been set on their feet and some of them saved from destruction. These are Drury, Colorado Springs, Pomona, Pacific University, Whitman and Yankton. The Doctor said that he was compelled to speak in the first person, and that he thought he might as well flatter himself as to let others flatter him. He said his longest credit mark should be that he had never given to the rich, but only to the poor, and that he had given to Christian institutions and not to those which substituted the dance hall for the chapel and put Shakespeare in the place of the Bible. Nothing short of a verbatim report could do justice to the address, and even this without the personality of the speaker would lose half its charm. Long may he live to administer his fortune along the lines which he has already marked out

and in ways which he has himself so thoroughly studied.

The Ministers.

The usual Monday morning meeting was fuller than ordinarily, both the theme and the speakers having a tendency to increase the attendance. The theme was Christianity and Evolution, the speakers Dr. E. P. Goodwin and Professor Mackenzie. The former said at the outset that he stood for investigation, that he wanted to know the truth, and would yield to no man in his respect for what science had done. He declared it to be his opinion that truth cannot contradict itself, and as he accepts the Bible as the Word of God he can but believe that where science is at variance with its statements when these are correctly interpreted science must be in error. He admits progress and does not object to the term evolution, if it do not exclude the supernatural or render impossible the presence in nature of a divine being from whose mind all that is and is to be has come. Professor Mackenzie spent most of his time in defining evolution, insisting that Dr. Lyman Abbott, in his articles in the *Outlook*, has hardly grasped the real points which are to be considered by one who would think the subject through. He called attention again to the little book by Tait and Stuart on the Unseen Universe, which he holds to be one of the best of the kind and to be a good illustration of the difference in their spirit between the physicists of the present day, who are uniformly reverent and usually theists, and the biologists, who are rash and superficial and unwilling to go outside of the material world for the explanation of anything which they meet in the field of their investigations.

The German Ministers.

A very unique way of observing Washington's Birthday was hit upon by Professors Curtiss and Scott of the seminary. They invited the German Congregational and Evangelical ministers of the city, several of the professors in the seminary and a few of the pastors of English-speaking churches, twenty-five in all, to a lunch in the literary room of the Y. M. C. A. where, after partaking of a fine repast, the afternoon was spent in listening to brief addresses on the character of the day we celebrated and concerning the work which the seminary has been so instrumental in carrying forward among our foreign population. Our German friends spoke in their native tongue and were deeply moved as they reviewed what had been done for them and as they portrayed the future religious life of their people. Dr. E. A. Adams gave a graphic description of what the Bohemian mission has wrought in twelve years—a church of 170 members, a large Sunday school, societies of various kinds seeking to reach and hold the young people, young men, formerly in Mrs. Adams's band of boys, now organizing such bands themselves and managing them in the spirit of Mrs. Adams—the whole work, which was at first regarded a mere experiment, resting on a firm foundation and giving promise of great results in the near future. The conference was very profitable as well as interesting, and will tend to bring our somewhat scattered Christian forces into closer and more sympathetic relations. Only ten of the twenty-five present were born in the United States, and only six or seven were born or trained as Congregationalists. The testimony on the part of Germans and Scandinavians to their belief in the principles of Congregationalism as being the principles of the New Testament and as adapted to the wants of the people to whom they minister was as gratifying as it was hearty. Tuesday evening one of those present at the lunch and one of the speakers was installed pastor of the St.

James Church, which has grown out of the Sedgewick Street mission. This mission, long connected with the New England Church, has now become two bands—one English-speaking and the other for the present using the German language.

Sympathy with Greece.

In common with American citizens everywhere the feeling of indignation against the action of the Powers in the case of Crete has run very high in Chicago. But it has expressed itself most decidedly among the few thousand Greeks, mostly from Sparta, who have made their home in the city. They have their own religious service every Sunday morning, are industrious, frugal and almost uniformly successful in their efforts to obtain a respectable living. Few engage in what is called menial services. At present they largely control the fruit trade. Several have become wealthy and are always ready to advance the twenty-five or fifty dollars which a new comer requires with which to start in business. With this money a push cart is obtained and the needed amount of fruit. When the debt has been paid the cart is often sold to a later comer and its now prosperous owner opens a fruit stand or a small store for himself. Security for the money borrowed is furnished by a lien or a mortgage on the homestead in Greece. To this the parents of the young man readily consent in order that he may have a start in the new world. It is said that a failure to pay is so rare as to be considered hardly a possibility. The Greeks observe their feast days as in the old country and keep April 6, the day of their independence, with as sacred a devotion as Americans the Fourth of July. In summer they have their picnics, where they revive in their sports the memories of the Olympian games. They are charitable toward each other, caring for their own poor and unfortunate and extending to all new comers a warm welcome.

They do not live together in colonies but settle in different sections of the city. But they are one in their religion and in their love of country, although they make themselves acquainted as soon as possible with the institutions of the United States, take the oath of allegiance and almost to a man support the Republican party. The news of the action of the Greeks stirred patriotic fires which had slumbered and brought together assemblies in which something of the fervor of ancient oratory was exhibited and which led to the formation of a regiment which is ready to return to Greece at call.

Political Changes.

These are not always wisely made, nor are they all in the interests of public welfare. Two, however, which have been, or soon will be, made are of the highest importance, not only to the people of Illinois, but to the whole country. Rumor has it on good authority that Dr. F. H. Wines, the best equipped man for the position in America, is to be put back into his old place as secretary of the board of charities. Mr. Altgeld disregarded public opinion when he removed Mr. Wines from an office to which he had given dignity and reputation. Governor Tanner is simply acting in accordance with the desires of the best people of the State in asking him to return to Springfield. The governor is acting with similar good sense in reappointing Major R. J. McLaughry as warden of the State prison at Joliet. He had charge of this prison for many years and proved himself a master of the science of penology. At present superintendent of the reformatory at Pontiac, with a salary higher than he will receive at Joliet, it is yet understood that he has consented to return to Joliet.

FRANKLIN.

The Home

WHEN.

BY EMMA G. DOWD.

When every line by mortals penned
Shall only good and pleasure lend;
When every word that e'er is said
To gentle courtesy is wed;
When every hand is skilled in work,
And none is idle or a shirk;
When every mind is filled with thought,
And all with beauteous wisdom fraught;
When never human heart shall beat
Except with impulse pure and sweet;
When truth shall govern every life,
And peace shall overmaster strife;
When every deed in all the earth
Shall be of kindness and of worth;
When every soul is brave and white,
With aspirations high as light;
When love shall rule from sea to sea,
And dwell with all humanity;
Then in such joy the world shall bask,
"Is life worth living?" none will ask.

The wife of an eminent congressman, commenting in a private letter on the success of the Mothers' Congress, recently held in Washington, said, "It made one feel that, after all, the greatest desire of the American woman's heart is for the best motherhood." In current literature, too, the incidental allusions to the influence of mothers can hardly fail to pass unnoticed. In Prof. Woodrow Wilson's fine analysis of President Cleveland, in the *March Atlantic*, emphasis is laid upon the wholesome, kindly and Christian training which prevailed in the President's boyhood home. He never got those first lessons, conned in plain village manses, out of his blood. F. B. Meyer, also, in *The Bells of Is*, paints a lovely picture of Sunday afternoons, when parents and children gathered around the piano to sing hymns. In regard to his father and mother he adds: "It was not what they said, for they spoke very little directly to us; but what they were, and what they expected us to be, that seemed insensibly to form and mold our characters." Testimonies of this sort, together with the glorification of home ties and joys in a book like Margaret Ogilvy, are hopeful signs.

PARABLES IN PICTURES.

II. THE LABORERS IN THE VINEYARD.

BY ESTELLE M. HURLL.

As the parable of the Laborers in the Vineyard is generally considered one of the most difficult of interpretation, it is not strange that it is not so deeply impressed upon the mind as many others. And as art is always a reflection of popular taste, we do not expect to find many representations of the scene. It is therefore a real surprise to find that there are several notable pictures of the subject. Andrea del Sarto treated it in two scenes, Domenico Feti in one, twice painted, and Rembrandt in one of his finest Bible paintings. It is also pleasant to come upon it among the set of *Liberale da Verona's* miniatures in the Siena Cathedral library. From the photograph of Rembrandt's composition* we may compare his work with that of the miniaturist.

Both painters show us the moment when the laborers come for their pay at the end of the day, and each renders the scene according to the customs of his own country. Rembrandt introduces us into a great baro-

nial hall, lighted at one end by a window before which stands a table where the reckoning is made. *Liberale*, on the other hand, groups his figures out of doors, under a fair, blue Italian sky. Rembrandt follows the narrative more accurately in representing both the lord of the vineyard and his steward. In *Liberale's* limited space he can give us only the one figure which for dignity of bearing and attire might be supposed to be the lord himself. Rembrandt's picture is one of the treasures of the Hermitage Gallery at St. Petersburg and must be seen in the original to be appreciated. No black and white reproduction can suggest the golden colors of the great Dutch master. *Liberale's* miniature is reproduced for our illustration, each carefully finished figure clearly defined.

A workman is receiving into his outstretched hand the penny from his employer. He seems to have asked a question in regard to it, for he is looking directly into the master's face. The latter, by a gesture, is evidently replying gently. Two other laborers in the background discuss the situation, and one in the rear awaits his turn. The jealousy and rancor which we always associate with the story are very mildly interpreted by the painter. One cannot but think that his was a gentle soul whose own doubts and questionings would be entirely set at rest by the satisfying word of the master, "Whatsoever is right, that shall ye receive."

DIET FOR THE LABORING MAN.

IV.

BY MARY E. GREEN, M. D.

Who is the laboring man? Is he one who performs the hardest kind of manual work, who does light work, or who does mental, instead of physical, work? Each in his turn may labor eight or ten hours out of every twenty four, yet in the requirements of food there will be a wide difference, as the waste of tissues at hard work is far greater than with the person who does comparatively little.

The same intelligent feeding that is used regarding animals, if applied to humanity, would insure people against physical ailments, reduce the number of doctors and destroy the ever-increasing trade in patent medicines. Instead of studying how to live, it sometimes seems that the majority of people are preparing for death by the reckless manner of living, in defiance of all hygienic laws, yet expecting that some remedy will adjust things in this intricate machine, the human body, so that life will continue to fourscore or more years. It has been stated that the farmer changes the rations of his horses or cattle if they are indisposed, but trusts to some nostrum to remedy the difficulty in himself, which may have been caused from overeating or a one sided diet. Knowledge of food, what to select, how to market, cook and eat, is especially needed by the laboring class.

If these things were known and practiced the question of poverty and intemperance would be largely solved. Count Rumford, a hundred years ago, demonstrated that a poorly-fed people were a class addicted to beggary, idleness and crime.

No person is capable of the best work unless properly fed. The supply to the system must be equal to the demand, both as to quality and quantity of food. Waste and repair of the tissues must be evenly bal-

anced; this means health. The tissue building foods, or proteins, are most abundant in cereals, such as wheat, rye, barley, corn and oats; in the pulse family, such as lentils, beans and peas; in eggs, meat, cheese, macaroni and good bread. Any one or more of these should enter into the dietary of the laboring man daily. The carbohydrates, or starchy foods and fats, serve to maintain the heat of the body and give energy. The mineral matters or salts are necessary to the bony structure. Water is the solvent of the food, and the medium by which the food is carried to the tissues and the waste material is carried out of the body. Water renders the blood fluid and the tissues elastic. It adds beauty and roundness to the figure, and is a most important constituent of the food principles; hence the necessity of its abundance and purity.

I desire to impress my readers with the importance of cereals as food. Yet wheat, which is so valuable and inexpensive, when ground and refined into flour, and further made into bread at the bake shops, is often so innutritious that it is a pity to call it food, for by our modern methods of refining it has lost much of that which was most valuable. Bread, as to its nutritive material and weight, should be regulated by law and bear some relation to the market value of wheat. Corn is a most valuable food and, whether used as samp, hominy, "hulled corn," hasty pudding, or made into the various breads to which it is so well adapted, should have a place in the dietary of every household. Its cheapness is another consideration for the laboring class, yet, in many of my visits among the poor, the only acquaintance with corn seemed to be in the cheap jams made from glucose, a product of corn, or that other product obtained by distillation.

Some years ago, while I was visiting physician to a large tenement house district in New York city, I was greatly impressed with the poor dietary of the people. It consisted chiefly of bread and tea, bread and beer, poor meat and stale vegetables and cheap groceries from the corner shops. Poor food and badly cooked was the rule. It seemed to me then that the only way to remedy such conditions would be to have inspectors appointed to see that wholesome food was sold at honest prices, and that the people should be taught how to market and cook food and not to waste it.

There is no one thing which would prove so beneficial to the laboring class as practical and scientific instruction in household economics given in our public schools. Of what use is mathematics to children who grow up only to enter factories and sweat shops, or perform other routine work? But to know the fundamental principles of health, how to care for the body, how to select and cook food, in other words, how to live, are all important to every human being.

What shall the breakfast consist of for the laboring man? Let there be either cracked wheat, hominy or oatmeal and potatoes combined with meat or fish and made into a hash, or, by adding bread, a scalloped dish may be prepared. Eggs may be cooked in various ways and with good bread and butter and fruit make a wholesome and satisfying meal. Beware of the breakfast of coffee and cakes, for as soon as the stimulating effect of the coffee has passed off there comes a craving for some-

*See the collection of Braun photographs at the library of the Boston Athenaeum.

thing which only intoxicants will satisfy in too many cases. The lunch should be equally nutritious, consisting of hot soup of some sort which ought to take the place of coffee, and cold meat or beans with corn or rye bread. Dates and peanuts may serve as desert. For dinner a cheap cut of meat with vegetables has marvelous possibilities for delicious and appetizing dishes, while rice, hominy and macaroni may be used in various ways with or without cheese. I wish to make a plea for the peanut as an article of food. When cooked for half an hour, with or without condiments, if used with apples or celery, an appetizing salad may be made. If used with bread crumbs, made into a loaf and baked, the peanut is as nutritious as the roast of meat and costs only a fraction as much. It is said that the strength and endurance of the German soldier is due to his ration of peanuts and meal, which are made into a sort of sausage.

A little thought and study is all that is necessary to arrange a perfect and inexpensive dietary. If women would think more and use cook-books less mankind would be far better and more economically fed. No person in this country has done half as much to teach people how to live as Edward Atkinson. If they would accept and practice what he so ably demonstrates there would not be this annual wave of distress as regards food. Relief which comes from the wealthy does not remedy conditions except for the time.

MRS. MORLEY AND HER FRIEND.

BY HELEN F. LOVETT.

You may have heard of "Mrs. Morley and Mrs. Freeman" and supposed they were characters in a book, and meant to look them up some time among "noted names of fiction." But though the names were fictitious the owners were real. These were the names by which Queen Anne and the first Duchess of Marlborough called each other during the years of their celebrated friendship. Queen Anne, the last of the Stuart line, was the younger daughter of James II., who was deposed and exiled. His eldest daughter, Mary, and her husband, William of Orange, were called to the English throne, and after their deaths Anne succeeded. Her reign was a brilliant time in English history, though she herself was not much more than a figurehead.

But long before she was queen, before she was even princess, only Lady Anne, her father being Duke of York, a beautiful young girl named Sarah Jennings came to live in the household as one of the ladies of the duchess. She was some years older than Lady Anne, but they speedily became great friends. Lady Mary was nearer Sarah's age, but these two were never fond of each other, and in after years were open enemies. Mary was not so brilliant as Sarah, but she had considerable beauty and cleverness of her own, while affectionate, dull little Anne was never a rival.

It is likely that Sarah did most of the talking when they were together. Anne would answer questions, but never made an original remark in her life and could talk of nothing more interesting than the weather. Instead of taking the trouble to form opinions of her own she generally adopted Sarah's. She never studied her lessons, and even when she was queen she couldn't spell half the words right when she wrote a letter.

Probably they called each other Anne and Sarah in those early days, and after Sarah married John Churchill. But when Anne was about eighteen she was married to Prince George of Denmark and became a princess, besides the likelihood of her being an English princess by her father becoming king, and a stricter etiquette was insisted on. This distressed Anne. She said she didn't like to be called "your highness," "your grace" or "princess" every minute by her friend. Sarah, who was very high-spirited, didn't like it either. She would have preferred to be of the higher rank herself (though she had become Baroness Churchill by that time).

In this emergency Anne had a bright idea, of which, no doubt, she was innocently proud as she did not have them often. She suggested that they should have some names just between themselves and should correspond under them when they were separated without any formality, as if they were of equal and rather low rank. She invented or selected the names Morley and Freeman, and Sarah, given her choice, took the latter, so Anne was "Mrs. Morley."

The names were afterwards extended to their husbands. Prince George was "Mr. Morley," and Churchill, afterwards the great Duke of Marlborough, was called "Mr. Freeman." He used the names himself in his correspondence, and among them they invented nicknames for other people. Sarah called William of Orange, Mary's husband, "Caliban." Whether Prince George ever joined in this game I don't know. He seems to have been a perfectly uninteresting person and even stupider than his wife.

The next dozen years saw great changes in England. Charles II. died and James became king. In a few years he was deposed and William and Mary were reigning. All this time "Mrs. Morley" and "Mrs. Freeman" had remained great friends. Churchill, who had been made Earl of Marlborough by William (Queen Anne afterwards created him Duke), was a famous general and one of the foremost men in England. His wife was one of the most celebrated women. Beautiful, witty and high-spirited, she would have made a more brilliant queen than Anne.

Both the Marlboroughs were Anne's advisers, and when she came to the throne the success of her reign was largely due to them. It was said that Marlborough ruled England and his wife ruled the queen. But there was one thing that she could not, or would not, rule, and that was her temper. Stories of the duchess's temper may have been exaggerated, but it was certainly very bad. If she had controlled herself more it would have been better for her and her husband, and for the queen, too, who needed a friend as much as ever toward the end of her life, when she had had a great deal of trouble and lost all her many children and knew she would be succeeded by strangers.

The duchess was domineering and grew more so as she grew older. If she were contradicted or opposed in the smallest thing she would fly into a rage and scold in a vulgar manner, and quite undignified for a duchess. Anne, who really had no mind of her own to speak of, had always been accustomed to defer to "Mrs. Freeman's" opinions and do as she suggested. In one of her letters she begs pardon quite humbly for presuming to differ from her about something. But the mentor really

got unbearable sometimes. She wanted to dictate to the queen in everything, from the appointment of a minister to the smallest details of her domestic life. When "Mrs. Morley" rebelled, quarrels ensued.

The duchess accused the queen of having new and unworthy favorites who had supplanted herself. If this was true it must have been very trying to a high-spirited person, but it would have been more dignified to bear it in silence, as Marlborough himself advised his wife. Very likely Anne could be disagreeable in a quarrel. She had the Stuart obstinacy without the Stuart wit, and she had no gift of repartee or words at command. She couldn't think of a thing to say in reply to "Mrs. Freeman's" complaints and sarcasms and ridicule, but only kept repeating, "I'm sure it's quite natural," or, "I won't talk about it," which angered the duchess all the more.

The latter complained bitterly of the queen's ingratitude to herself and Marlborough, but there had been favors on both sides. Anne had made Marlborough a duke and her friend a duchess; and when on her accession she settled a handsome allowance on her it was done with a delicacy that would hardly have been expected from "Mrs. Morley."

"Mrs. Freeman" said also that the queen's new favorites flattered her and that "she loved fawning and adoration and hated plain dealing," but this could hardly be so. The duchess boasted that she herself never flattered anybody, but told them the truth, was afraid of no one (Anne was not much to be afraid of) and always spoke her mind, which she certainly did, yet she had retained Anne's friendship a great many years. At last the quarrel became final and they parted, the brilliant duchess and the dull queen, to meet no more in their lives.

I think that "Mrs. Morley" suffered the most from the estrangement. The duchess suffered from wounded vanity, but the queen certainly loved her friend dearly. Her letters were very affectionate, and, if nothing else, Anne was not clever enough to be a hypocrite. They read as if she were the subject and "Mrs. Freeman" the sovereign.

And so it seems as they stand side by side in history. You feel that though Anne was queen by law Sarah was queen by nature, and reigned over hearts and intellects. There was nothing queenly and not much to admire in Anne. The fame of her reign was due to others. One feels a contempt for her narrowness and ignorance and sluggishness of character, which she made no struggle against. Her conduct was often blameworthy.

But that such a person should have chosen a friend so much more gifted, and without one trace of envy felt only affectionate admiration for her, is far from ignoble. We must admire "Mrs. Freeman," but we may feel sorry for "your poor unfortunate 'Morley,'" as she often signed herself, even though she was a queen.

The special work will be given to our hand when we are fit for it. Meantime, every hour that we live in that faith is a preparation for the time when our trained energies will be let loose for it with all the joy with which a full sailed ship at last leaves the harbor with a favoring wind.—*Stopford A. Brooke.*

THE OLD-FASHIONED BIBLE.

(See Corner Scrap-Book, page 397.)

How painfully pleasing the fond recollection
Of youthful emotion and innocent joy,
When blest with parental advice and affection,
Surrounded with mercies and peace from on high!
I still view the chair of my sire and my mother,
The seats of their offspring as ranged on each hand,
And that richest book which excels every other,
That family Bible which lay on the stand.
The old-fashioned Bible, the dear, blessed Bible,
The family Bible that lay on the stand.

That Bible, the volume of God's inspiration,
At morn and at evening could yield us delight;
The prayer of our sire was a sweet invocation
For mercy by day and safety through night.
Our hymns of thanksgiving with harmony swelling
All warm from the heart of a family band,
Half raised us from earth to that rapturous dwell-
ing,

Described in the Bible that lay on the stand.
The old-fashioned Bible, the dear, blessed Bible,
The family Bible that lay on the stand.

Ye scenes of tranquillity! long have we parted!
My hopes almost gone and my parents no more!
In sorrow and sadness I live broken hearted,
And wander unknown on a far distant shore.
Yet how can I doubt a dear Saviour's protection,
Forgetful of gifts from his bountiful hand?
O, let me with patience receive his correction,
And think of the Bible that lay on the stand.
The old-fashioned Bible, the dear, blessed Bible,
The family Bible that lay on the stand.

OUR LAST CLUB MEETING.

BY MRS. H. W. BOYNTON.

It was the afternoon on which the literary department entertained the whole club, which is divided into six departments, each of which, in turn, has charge of a public meeting. The members had been hard at work studying Chaucer, and we wondered how they could bring to the rest of us a sample of their work. They did not try in the ordinary way, as you will see.

The program opened with an excellent reading of the description of the poor parson, from the Prologue of the Canterbury Tales. This was followed by a brief appearance, in costume, of the host's wife, who introduced, in Chaucer's own words, the characters who were to follow. Then appeared a beautiful nun, the Prioress, who stood quietly before us with a little book in her hand, and in the words which introduce the Prioress' Tale asked help in the story which she was to tell. The impersonator of this part entered so perfectly into the spirit of it that as she begged in a soft, pleading voice, in the quaint words of the old poet:

O mooder mayde, O mayde mooder fre
Help me to tell it in thy reverence.

one felt really in the presence of the tender-hearted prioress, telling her pathetic tale to the old pilgrims. After the invocation she read the little story itself from her book, and read it so well that the quaintness of the wording was perfectly understood. As she told of the little boy who learned with such eagerness the song to the Virgin Mary, she herself sang the few words which occur so frequently:

O Alma redemptoris.

When the dramatic interest reached its height, at the moment the child is seized and killed by the Jews because he sang to the Virgin, her intense, yet quiet, nun-like indignation was fine and her rendering of

O, cursed-folk! O Herodes al newe
What may your ey! entent you avail!

showed the deep hatred of all things Jewish in Christian England of that day. The tender womanliness of the character was evident in the closing verses, as she read of the child's beautiful vision and burial.

The Nun's Priest next appeared, clad in somebody's long, gray bath-gown with the hood well shading the face. It might have been Chaucer himself as to the peaked hood. We were all as interested as if we had never heard it before, this half serious, half mocking tale of the "poure wydewe's" domestic life, the list of her simple possessions, the menu of her dinners and the fact that

Replecioun ne made hise never sik
Attempre diete was al his phisik
And exorcise, and herte's suffisaunce.

The jolly priest went on describing in detail the appearance of the hero of his tale, and as the last lines were read,

Lyk asure were hise legges and his toon
Hise nayle's whiter than the lylye flour,
And lyk the burned gold was his colour,

across the stage stalked the biggest cock man ever beheld! Yellowy-green canton flannel out in double capes with fringes made remarkably natural wings, while a real chicken yellow hood, with bright red flappers below, over a mask of gray which was nearly all beak, of course, made an astonishingly lifelike rooster. And, O yes, he was splendidly chicken breasted, owing no doubt to well-adjusted pillows under his yellow waistcoat. This grandiose creature stalked about until the laughter had begun to subside. The lower part of him was hidden by a gray wall effect across the front of the stage. Occasionally he gave a flap of his wings and now and then an abstracted sort of crow. Finally he apparently settled himself on the wall, as two feet clung to its top.

Then the priest went on to tell of the "sevene hennes he hadde in his governance, wonder lyk to hym as of colours," of which the fairest was named Pertétote. As he closed the description of the last fair dame and of Chanticleer's love for her, in came, in most absurdly hen like, dawdling fashion, the whole seven. At last, after much soft clacking and flapping and hunching up and settling down, they all fell asleep on the perch. There never was a drowsier sight! Then, as the story goes, Chanticleer dreamed. At least he groaned and woke and groaned again, until Pertétote woke too and listened to the recital of his dream. As his fair spouse waxed more and more indignant that the brave Chanticleer should fear a beast seen in a dream—a dream which came without doubt from "repleciouns"—he, too, grew more bold. To excuse his former cowardice he quoted at length from various sources proofs that dreams have come true. (Here the book was resorted to, and imagine the effect of spectacles on this great creature's nose!) When he had again won Pertétote's esteem by reason and by well-worded flattery, he and his "hennes" all flopped off the perch and sat quietly down behind the wall with only bobbing heads visible.

Then the priest resumed the tale without interruption until mention was made of the "colfox, ful of sly iniquitee," when there crept in to the little embankment by the stage door what appeared to be a moving yellow fur sleigh robe. As the story went on an absurdly funny fox mask peered out over the bushes and a voice with sly, deceitful tones came from within begging Chanticleer to exhibit his wonderful singing. As you know, Sir Chanticleer was won by the flattery and fell a victim.

I don't know that we learned much about Chaucer that afternoon, and yet, perhaps, we got nearer the genial spirit of the old poet than we could have done by listening to a formal lecture. Certainly we enjoyed ourselves.

Closet and Altar

If we leave our doors wide open to God he enters in and makes a heaven of our souls.

Live for the other life. Endure as seeing him who is invisible. Work by faith; work by hope; work by love; work by courage; work by trust; work by the sweet side of your mind and so be like Christ until you dwell with him.—H. W. Beecher.

Still Jesus joins himself to us; still he walks with us; still he instructs us, speaking to us by his word, his providences, his Spirit; still he seeks to enter into our sorrows and trials, and to console and cheer us. But we know him not. Our eyes are holden by unbelief. We do not press him to abide with us. Hence he is grieved, and we are left alone in the night.—Richard Fuller.

The infinite always is silent,
It is only the finite speaks,
Our words are the idle wave-caps
On a deep that never breaks.

We question with wand of science,
Explain, decide and discuss,
But only in meditation
The Mystery speaks to us.

—Boyle O'Reilly.

Whatever thou wouldst have ask God for it. Whatever thou hast already ascribe it to God. He is not worthy of new blessings who is not grateful for those already given. The streams of heavenly blessing cease to flow down to us when there are no returning streams of gratitude and praise to God. Lovingly lift up thy heart to God and cling to him.—Gerhard.

The true sign of forgiveness is not some mysterious signal waved from the sky; not some obscure emotion hunted out in your heart; not some stray text culled out of your Bible; certainly not some word of mortal priest telling you that your satisfaction is complete. The soul full of responsive love to Christ and ready, longing, hungry to serve him is its own sign of forgiveness. Must there not be sorrow for sin? Must there not be resolution of amendment? Surely there must, but it is not sorrow for sin for the sake of the sorrowfulness that Jesus ever wants. He wants sorrow for sin only that it may bring escape from sin. . . . I think that with all we know of the divine heart of Jesus he would far rather see a soul trust him too much, if that is possible, than trust him too little, which we know is possible enough.—Phillips Brooks.

Our Father, help us to realize thy presence as we wait before thee. Give unto us thy Spirit to witness with our spirits that we are the children of God; that we are the heirs of God and joint heirs with the Lord Jesus Christ. Take away from us all pride and envy, all hatred and contempt for others, that we may receive thy Holy Spirit into our hearts. May we find him leading our thoughts, controlling our feelings and fashioning our lives after the glorious manhood of our Lord and Saviour. May he lead us to the attainment of love, joy, peace, long-suffering, gentleness, faith, meekness and temperance. Forgive all that thou hast seen in our hearts and lives contrary to thy will. We ask these blessings in the name of our Lord and Saviour Jesus Christ. Amen.

Mothers in Council.

THE MOTHER'S LIBRARY.

That this is a reading age there can be no question. A glance at the book catalogues and notices is sufficient to prove that. Much of this reading is done by women, for the time is past when with a Bible, a cook-book and mild novel of the Wide, Wide World type the average woman was content. Now she reads politics, theology and sociology, as well as fiction and verse. Is her reading always so directed as to minister to her particular needs? No young man or woman starts out to practice any profession without the aid of books. He or she aims to read, and to possess if possible, the best books that treat the science or profession in question.

Many a poor student has denied himself food and clothing that he might buy books. Motherhood is the noblest of professions, but how many mothers seek to qualify themselves for it by any kind of study or mental discipline? It is commonly taken for granted that instinct is all that a woman needs in order to bring up her children. If that fails her she is advised to ask guidance of God, and this she conscientiously does, forgetting that our Heavenly Father couples seeking with asking and to a certain extent throws back upon us the responsibility of answering our own prayers. He never enlightens a mind that does not try to enlighten itself, and never gives us that for which we are too lazy to work.

A young mother, claiming much culture and living in a house full of books, complained that she was sorely puzzled by her little daughter, and could neither understand the child nor control her. Being asked if she had read any books on child training or child nature, she replied, in a wondering tone, "Why, no," as if that was the last thing to be thought of. Now no child can be brought up by a book, and no two children can be treated exactly alike—there can never be any hard and fast lines in child training—but the mother who will read and study the best books written upon the subject will find not only a new interest in her children, but a fund of suggestions that will constantly spring to mind and help her to meet many a difficult problem.

Although the list might be indefinitely extended, a few books only are mentioned in this short article, but they are all helpful. There are few books more valuable to those who are engaged in the great work of training little children than Dr. Bushnell's *Christian Nurture*. Its clear common sense and profound spiritual grasp entitle it to the first place in the library of every parent. Beside it should be placed Herbert Spencer's *Principles of Education* and Froebel's *Education of Man*. These three books are classics, and a thorough mastery of them will give to any mother a great advantage in dealing with her children.

A small book that has been helpful to at least one mother, and which bears a certain spiritual kinship to the more profound work of Dr. Bushnell, is Mrs. Malleson's *Hints on the Early Training of Children*. It is published in this country by D. C. Heath & Co. How John and I Brought Up the Child, by Elizabeth Grinnell, is bright and suggestive. Patterson DuBois has given us a most touching study of the child heart in *Beckonings from Little Hands*. The more scientific books by Preyer on *The Development of the Intellect*, *Studies of Childhood* by Professor Sully, *The Three First Years of Childhood* by Perez, and the recently published work of Compayre entitled *The Moral and Intellectual Development of the Child* deserve careful study.

The Child (Das Kind), by the Baroness Marenholtz Bulow, translated by M. Kriege, is valuable, and so is Miss Harrison's *Study of Child Nature*. *Nursery Ethics*, by Florence Winterburn, and *Children's Rights*, by Kate Douglass Wiggin, are interesting and

helpful, and there are many other books which are the outcome of the kindergarten movement which will furnish interest and aid to the mother.

For periodicals the *Child Study Monthly*, the *Kindergarten Magazine* and *Babyhood* are useful, each in its own field, and we may suggest that the valuable and important publication, edited by Pres. Stanley Hall of Worcester and called *The Pedagogical Seminary*, contains matter of great worth to mothers as well as to teachers.

If mothers who have wide purses will buy these and like books, will read them and lend them to their friends, and if mothers with limited means will make the effort to obtain them from public libraries, or through Motherhood Clubs, they will be found to pay far higher interest than money invested in the latest fashion journal or the last new novel.

ANNA M. PEREZ.

ONLY THREE CENTS.

When Herbert was ten years old he had an allowance of twenty cents per week, out of which he was supposed to pay his car fares, his contributions to charitable objects and various other little items. On the calendar printed by his church there was a list of the benevolent organizations of its particular denomination, and his mother told him that she wished he would select whichever one he preferred to give his money to and pledge whatever sum he chose to give each Sunday. He decided that he could afford to give three cents. Then he read the list slowly and carefully. A disappointed look came over his face. He read the list again. The disappointment grew deeper. He turned and said ruefully to his mother, "The thing I want to give to isn't here."

"Why, what do you want to give to?"

"I want to give to the Indians at Hampton."

"What do you know of the Indians at Hampton?"

"O, I know about them, and I like them, and I want to give my money to them. Of course, it isn't much, but perhaps I can give them more some day. At any rate, I want to give my three cents a Sunday to them."

On the card it said that if the donor wished his money given to any cause outside those mentioned there of course he was at liberty to do so. The puzzled mother pointed out this provision to her eccentric little boy and his face lightened at once.

"Then I can really send my money to the Indians at Hampton?"

"Yes. It may be some bother to the treasurer, for there is probably nobody else in the church who cares to subscribe regularly for the Indians. But if you care so much about it I am sure he will not mind the trouble."

So Herbert gave his three cents every Sunday to the Hampton Indians, and his delight in giving to them suffered no diminution for three years. Then, when the time came around for making the annual pledge, his father said, "Really, Herbert, I am glad that you think so much of the Indians, but since that cause is not specified on the card, and since it must be a nuisance to the treasurer to forward your little \$1.56 every year to Hampton, hadn't you better think about giving it to one of the regular causes?"

Herbert's eyes filled.

"You don't know how much I think about the Indians at Hampton, papa," he said, warmly. "I think about them a great deal. If ever I get to be a rich man I mean to do a lot for them. Now I am only a little boy, and I can give them only three cents a Sunday. But I do all I can, and it makes me happy to think that I am helping, even if it is only a little. I would much rather keep on giving my money just the way I do. I guess it doesn't bother the treasurer so very much."

That was the last interference which Her-

bert met with. His father felt ashamed to think that he had for a moment discouraged so genuine and unselfish a desire. Later he felt even more ashamed, for one day, when Herbert had been giving his three cents to the Indians every Sunday for four years, the church treasurer handed the little boy's father a letter.

"That belongs somewhere in your family, I believe," he said.

It was addressed "To the One in the Church who has for four years given three cents each Sunday to the Indians at Hampton." It said something like this:

Dear Unknown Friend: We here at Hampton want to thank you for your persistent interest in us. Your gift to us has been warmly appreciated. We are sure that it comes from a warm heart which loves the poor Indians. May God bless you for the help and encouragement which the thought of your constant interest has given us! We send you some papers telling more of our work than you perhaps know. Can you not come and see us? We can assure you of a loving welcome whenever you can come.

Herbert's joy at receiving this entirely unexpected tribute to his perseverance may be imagined. He is not yet a man, but when he is the Indians may well hope for aid and sympathy from him as much more substantial than his little three cents each Sunday as a man is stronger and more efficient than a boy.

KATE UPSON CLARK.

The caution of the Aberdeensian in giving an answer to a direct question was well illustrated the other day, when I asked a friend, whose family were not noted for very active habits, "Was not your father's death very sudden?"

Slowly drawing one hand from his pocket and pulling down his beard, the interrogated one cautiously replied: "Ay, it was unco' sudden for him. I ne'er kent o' ma father bein' in a hurry before."



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muffins, waffles, use

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Pamphlets mailed by Schieffelin & Co., New York, agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

The Conversation Corner.

THE large insurance calendar—with the "Bulfinch State House" at the top—which the faithful duck on my mantel holds in his bill, tells me that this paper will be published March 4, *Inauguration Day*. As we Cornerers are nothing if not patriotic, we will start off with this:

GILEAD, CT.

Dear Mr. Martin: I am not a Cornerer [Yes, you are, for I have mailed you a certificate of membership.—Mr. M.] but I read the letters in the Corner, and am very much interested in them. I have just been looking at a picture of the White House, and I think it a disgrace for such a great nation as ours to have such a poor looking house for Mr. McKinley to live in. I think they ought to tear it down and build another on the same site, or perhaps it would be better to build in another place, and save this house because of the great men who have lived there. If the Cornerers could vote they would vote for a splendid house for our presidents. AGNES C.

It will not be so very long before many of our members will be able to vote—I am not so sure about Agnes!—but I am not quite prepared to advise them, when they are members of Congress (as no doubt some of them will be), to vote for a new "Executive Mansion"—just yet. Why? Because our Government is deep in debt, and it would not be right for it to incur any unnecessary expenditure, any more than it would be for a man whose expenses every year were greater than his income to run into additional debt in order to build himself a nicer house. That would not be wise policy for him—it certainly would not be honest. By the way, has Agnes ever heard of any family who declined to live in the house referred to, with free rent for four years?

Speaking of Government house-building, the papers are all printing the proposition that "Uncle Sam" should erect residences for his ambassadors in foreign capitals—something worthy of their position and their dignity. I advise you to vote against that too, for same reason as above stated. What we want in foreign capitals is not splendid mansions, but splendid men, with wisdom and backbone enough to protect our interests, and especially our missionaries from being massacred and robbed. Watch to see whom President McKinley sends to the Sublime Porte! (Have Cornerers got their "slates" made up for the new Cabinet? Today is your last opportunity!)

WORCESTER, MASS.

Mr. Martin; Dear Sir: To read the Conversation Corner, and to have a question to put or to answer, seem to make one a Cornerer. On that presumption I enter the circle with a question. I have seen in print the statement that of the last issue of one-dollar bills, containing the word "tranquillity," spelled with one *t*, each is worth more than its face value, because they were to be withdrawn from circulation on account of the error in spelling. Is it true, and if so, where can they be disposed of? If there is any advantage to be gained in this way, a local charity would be richer. As I am writing you let me add that the appearance of "the white old hen with yellow legs" has given much satisfaction in this household. My grandmother used to repeat it to her children, and only a short time ago my mother, when visiting her brother, quoted to him the first verse, but could remember no more. M. L. S.

When I opened that letter I was sitting (on the train) with a bank president, and he knew nothing of any such premium. Soon after I received copies of the note referred to, but let them all go without asking any advances. Later I was informed that there was no premium and, on what seemed to be good authority, that the "tranquillity" was spelled in the manuscript of the Constitution with one *t*, the extract from that document on the note

being thus literally correct. For this I cannot vouch, but I will allow \$1.02 for all such bills sent me for the next sixty days, on account of the Armenian or Corner Cot funds, the premium to be returned to the sender in the form of a small portrait of Washington. This "silver certificate"—for such it really is—is quite a study for Corner patriots. Besides the quotation from the Constitution and the picture of the national capital—showing the White House—there are the names of twenty-three Americans, famous either as statesmen, warriors or writers. It would be a pleasant exercise to run over the list and, giving their full names, tell something about each one. On the back are two familiar portraits, and between them what I thought to be a monogram—"C N E." I had been wondering to whom it referred, when I discovered that the first letter was probably not *C*—and that suddenly solved the puzzle! See (with a magnifying glass) how much you can get out of that "dollar bill" in a half hour!

A California lady sends a question which will be in order at this point:

... Is there a history of the United States which is as interesting for the children as is Dickens's *Child's History of England*?

MRS. C.

I doubt whether there is any book that answers to Dickens. Montgomery's *Leading Facts of American History* and his *Beginner's American History* (Ginn & Co.), as also Higginson's *Young Folks' History of the United States* (Lee & Shepard), are all well known. I asked a superintendent of schools, and he seemed to think highly of Scudder's *History* and of his *Short History for Beginners* (Sheldon & Co.), but added that the most picturesque book was that of Edward Eggleston (the novelist), "*A History of the United States and Its People*." This too has its juvenile edition—"First Book in American History, with reference to the Lives and Deeds of great Americans" (American Book Co.). The latest book—and some think the best—is that noticed, Jan. 28, in the Literary Department of *The Congregationalist*—Mowry's *History* (Silver, Burdett & Co.). I have been much interested in looking over this book. Its pictures—especially the colored flags—are a great help, and it has the Mayflower Compact and Lincoln's Gettysburg address, besides other great documents of the nation. If the C. children don't like it—there is no use of looking any further for them!

TWO RIVERS, WIS.

There is a difference between a *dry bone* and *dry-bone*. [Corner Scrap-book, Feb. 11.] The latter, otherwise called smithsonite, is an ore—the carbonate of zinc. From this substance, and not from any animal remains, did the "Dry Bone" post office of our Wisconsin lead region receive its name. In the Corner for Jan. 21, it is said that the Prince of Wales "will be King Albert." But I have seen it stated that in the event of his coming to the throne he is to assume the title of Edward VII. This is said to be the Queen's wish, in order that there may be only one Albert in the British royal family, and that her husband. J. N. D.

That is a very interesting correction. A friend in Halifax writes that he purposes to visit England in June, "to see the Sovereign Lady at Windsor recrowned on her diamond jubilee," and I have requested him to ask V. R.—or some other reliable party—if it is true. But, strictly, has the sovereign (in England) a right to dictate the title of his (her) successor? If not, who has?

Mr. Martin

CORNER SCRAP-BOOK.

"The Old-Fashioned Bible." The query in the Corner of Jan 21 about an old hymn with that title has called out a large and interesting correspondence. The different statements as to its authorship give us a nice question in literary criticism. I can give only the substance of what I have learned. I have received several copies of the hymn, one of which has been sent to the lady of ninety years who asked the question and who "heard it sung more than sixty-five years ago in Vermont." It is published in full in the *Home Department* of this week.

The Adams Theory. This is one of special interest and is reported by a lady of reliability and culture in the "Old Colony," who refers to the genealogy of the Adams family (of Kingston). The story is this. Richard Adams came from England, apparently fleeing from persecution in the reign of James II. It is recorded that he was so determined to preserve his Bible that he had it screwed through the covers to the stand in his house and the stand fastened to the floor, in order to prevent the royal officers from carrying it away. He purchased tracts of land between Salem and Dover, and sent for his son Francis to join him. Francis came about 1692, when about fifteen years old, but learned on his arrival that his father had been killed by the Indians. He served an apprenticeship in Watertown, and afterwards settled in Kingston. He married Mary Buck of Scituate and was the ancestor of a numerous race.

The family tradition is that he was at one time (apparently in the earlier part of his life) so oppressed with loneliness and homesickness that he could not sleep, and that he then composed the poem. A Maine physician (Brown University, 1821) recorded before his death that his grandmother used to recite the lines to him between 1814 and 1817, calling them her "grandfather's verses."

Relation to "The Old Oaken Bucket." One would naturally say at once that the lines were written in imitation of Woodworth's poem. But the latter was composed—as the Corner article described, Aug. 29, 1895—in 1817. With this agrees the statement that the lines have been found in print no earlier than 1818. Is it possible that they were composed soon after "The Old Oaken Bucket," but when seen by the Adams descendants were confounded with similar verses which tradition had handed down as their ancestor's? Could Woodworth's poem have been in imitation of the Bible hymn which he had heard in his youthful home near Kingston?

Another Claimant. At this point I received a letter from another lady asserting that the verses were written by Jesse Kimball, a graduate of Dartmouth College in 1819 and published in the Woodstock (Vt.) *Spirit of the Age* in 1846. He is said to have composed these lines while studying law in Washington and sent them to his Pembroke (N. H.) home. A careful examination shows that in place of these lines in the third verse—

My hopes almost gone and my parents no more,
In sorrow and sadness I live broken-hearted,
And wander unknown on a far distant shore—

his poem has the following—

Far distant from parents, connexions and friends,
In sorrow and sadness I roam sunken-hearted,
And sigh for the joy their society lends—

thus taking pains to change the words which, though true of Francis Adams, did not fit his case. Kimball died in Ohio in 1833. A Mr. Kimball (relative?) edited the Woodstock periodical in 1846. Would it not have been natural for him to print these lines which were supposed by friends to have been written by the deceased student, but which he only copied as expressing his feelings? This is not all, but perhaps later information may throw more light.

L. N. M.

The Sunday School

LESSON FOR MARCH 14.

Acts 9: 1-30.

SAUL THE PERSECUTOR CONVERTED.

BY REV. A. E. DUNNING, D. D.

The greatest character in Christian history after Jesus Christ was Saul of Tarsus. In some respects we may better understand Christ by studying Saul's life than by studying the life of Christ himself. This lesson brings before us his conversion. The account is given three times in Acts, once by Luke and twice by Paul [chap. 22: 1-16; 26: 9-20]. We here see:

1. Saul the persecutor. His father was a strict Jew of the sect of the Pharisees, a merchant of means and influence who had probably removed from Jerusalem to Tarsus and had in some way, perhaps by distinguished service to the government, acquired the rights of a Roman citizen. Tarsus, on the navigable river Cydnus, was a city of much commercial importance, and one of the three great university towns of that age. It is in Asia Minor, some twenty miles or more from the Mediterranean Sea, with the snowy Taurus Mountains in sight. Saul's parents destined him to be a rabbi, and sent him up to Jerusalem, probably about the time that Jesus, who was nearly of the same age, went to that city from Nazareth. There Saul studied for several years under the famous Gamaliel. Then he probably returned to Tarsus.

But when Stephen was stoned to death Saul first appears in New Testament history. He took care of the garments of Stephen's persecutors while they were stoning him. Not long after Saul was chosen a member of the Sanhedrim, and became the leader of the movement to persecute Christians. He hated them more bitterly than others did, because he was peculiarly pious. He lived a blameless life, so far as he knew. He knew the Scriptures thoroughly and obeyed them to the letter. The most zealous persecutors are those most conscientiously devoted to their religion. Saul took a savage delight in tormenting Christians. He dragged them, both men and women, to prison. He forced the weaker ones to curse the name of Jesus. Others who refused to do that died under torture. He pursued the frightened Christians to foreign cities whither they had fled, and at last, provided with authority from the high priest, he set out with an armed escort to arrest Christians in Damascus. The student may verify the above statements and add to them by finding passages referring to Saul's life in the Acts and Epistles.

2. Saul's vision of the Lord. The journey from Jerusalem to Damascus is not far from 200 miles. Passing through Samaria, Galilee and the Upper Jordan Valley, Paul climbed over the shoulder of Mt. Hermon and saw before him the great Cole-Syrian plain. A little less than two years ago my tent was pitched for a noonday rest in that plain, beside the crystal waters of the river Pharpar. In the distance, almost under the shadow of a desert mountain, a green oasis was spread out, in the midst of which rose white towers and minarets. Into that glorious city flows the Abana, rushing down from the hills, and there it disappears, transforming the desert into a splendid garden, making the oldest city in the world forever young.

Not far from our camping place occurred that scene which is to be ranked with the transfiguration and the resurrection of Jesus. The faith which Saul preached was based on an objective revelation as truly as was that which Peter and John and the other apostles preached. Saul saw the Lord.

First, Saul was made conscious of a supernatural presence; second, that he was fighting against that presence—"Why persecutest thou me?"; third, that suggestions of his own conscience which he had resisted were on the side of that presence—"It is hard for thee to

kick against the goad"; and fourth, that that presence was Jesus, whom Saul had despised and hated—"I am Jesus, whom thou persecutest." At once and utterly Saul surrendered himself to him who thus appeared to him. "I was not disobedient," he said, "unto the heavenly vision." At once he called Jesus his Lord, and asked him, "What shall I do?"

3. Ananias's vision of the Lord. The little company of disciples in Damascus had heard of the coming of the dreaded persecutor. What could they do to escape him? While they were trembling and perplexed, their leader had a vision not less remarkable than that of Saul. Jesus appeared to him and told him to go to a certain house in Straight Street, where he would find Saul, blind, but a penitent fellow-disciple. Ananias knew of him and knew of his mission. He shrank from throwing himself into the hands of that cruel Jew. But he, too, was not disobedient to the heavenly vision. He went promptly on his errand, and his first greeting to him who had been the greatest enemy of the disciples of Jesus was "Brother Saul."

4. Saul preaching Christ. The interview between these two men is summed up in a sentence, but no doubt it took many hours. The dazed rabbi, whose whole life was passing through a revolution which almost threw his reason from her throne, felt the scales fall from his spiritual as well as his physical eyes. He received the gift of the Holy Spirit, was baptized into the name he had hated, and joined himself with the company he had come to persecute.

In a few days he appeared in the synagogues, proving to the astonished Jews that the Jesus whom he had been persecuting was indeed the Messiah foretold in their Scriptures, and telling how he had been converted to be his disciple. Not long after he disappeared and went into Arabia, where he spent upwards of three years in meditation and study. When he returned to Damascus the Jews were so incensed at him for his desertion of their cause to join the followers of the new Way that they formed a plot to kill him. But with the aid of his brethren he escaped and came back to Jerusalem, where he became acquainted with Barnabas, Peter and James. There again the Jews made a plan to kill him. But the disciples again helped him to get away, and some of them went with him down to Caesarea, whence they sent him back to his own home. We shall not hear of him again for several years, till Barnabas goes down to Tarsus to bring him up to Antioch as a helper in the revival there.

This lesson is one of the most important in all Christian history. For all the theology of Paul is simply the unfolding of his experience in this conversion; and the teaching of the Christian Church has been shaped by the impressions which came on him in those three days, the most wonderful in the world's history, after the three days which included the crucifixion and resurrection of Jesus. The righteousness which he had devoted his life to gain through the law he now came to regard as of no account. He had surrendered himself to Christ. In him he found righteousness, peace with God, joy and spiritual strength. He made Christ's experiences his own by prayer, study, love and labor, till he could say, "I live, and yet no longer I, but Christ liveth in me." His new life began in the highway near Damascus. From that point, with the revelation of that hour, he went forth to bring Christ to the world and the world to Christ.

THE CHURCH PRAYER MEETING.

Topic, March 7-13. What Shall I Do with My Christian Life? 1 Cor. 3: 18-23; Col. 3: 1-17; Matt. 20: 20-28.

Deepen it. Broaden it. Lift it up. Use it for help to others.

(See prayer meeting editorial.)



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PROGRESS OF THE KINGDOM. OUR OWN WORK.

Future Christianity in Turkey. An article in the March *Missionary Herald* entitled, *Some Results of Relief Work in Turkey*, points out the exceeding importance of strengthening and maintaining our missionary efforts among the Armenians. In closing the writer says: "One aspect of this great charity must not be overlooked. Its moral and spiritual fruits must be made permanent as the beginning of a new era of growth for the Armenian Church. To this end missionary operations must at once be placed upon a higher plane of efficiency. The object of missions in Turkey is not to build up a Congregational, nor a Presbyterian, nor even a Protestant, denomination. So far as Armenians are concerned it is to induce the people who have the gospel to live by it. It is to foster in this church a sense of its responsibility for witnessing for Christ toward the people among whom it has its home. . . . Ultimately that church is destined to be the successful exponent before the eyes of the Moslems, who had thought to destroy it, of the saving love and purifying doctrine of Jesus. What remains for our missionaries to do in Turkey is to keep before the people the simple gospel in its beauty and preciousness until they shall permanently and irresistibly decide that the church shall have a preaching ministry to feed their souls." The Protestant ordination of an Armenian evangelist to succeed the martyred pastor at Oorfa is a step in this direction already. Neighboring native pastors attended the ordination services and the attitude of the Gregorian officials was cordial. At the after service thirty-nine persons were received to church membership.

A Case for Immediate Help. There is a two-years' old church in a suburb two miles from the center of Salem, Ore., in the midst of a large laboring population without church privileges. It began with a Sunday school of sixty. A hall was rented and furnished, and in due time the church was organized with thirty members, but the rent and lights cost so much that a place for a church edifice was staked out one Saturday afternoon, and the people worshiped in the new building three weeks from the next Sunday. Some of the men and women worked till they were ill. One man, seventy years old, labored so hard in laying the floor that at night he staggered and fell. The people have sacrificed in giving even more than they have toiled with their hands. Expecting aid from the Church Building Society, they secured material and have put off the bills for four months. One of their number writes: "We have again and again affirmed our faith in our Congregational brotherhood, that, though the times are hard, we are sure we will not be forgotten or forsaken. But what shall we tell them now? If we could have the \$400 we need, words would fail to express our gratitude." At the rate in which the Building Society has been able to assist the churches for the last nine months, this application would not be voted for eight months more unless some one sends the C. C. B. S. the \$400 for it.

THE WORLD AROUND.

Christians Assembled in Mexico. Rev. J. D. Eaton sends us a report of the General Assembly of Christian Workers in Mexico. This second gathering of the kind, just nine years later than the first, was held in the City of Mexico during the last five days of January. It was a truly representative body composed of foreign missionaries, native pastors, evangelists and teachers connected with twelve missionary societies of the United States. Delegates came from El Paso, Yucatan, Tampico and points on the west coast. The leading topics of discussion were: The Evangelistic Value of Day Schools, Self-Support, Denominational Comity, Medical Missions and Woman's Work. No legislation was at-

tempted by the body, and but two formal recommendations were made by it, viz., that the mission boards at home come to a friendly understanding as to the division of territory here, for the purpose of securing a more speedy proclamation of the gospel in all parts of the land; and that the modern version of the Spanish Scriptures, recently published by the American Bible Society, be revised by a committee consisting of competent persons named for the purpose by all the mission boards working in the country. The assembly listened to several visitors from the United States, among them Bishop Fitzgerald, Dr. S. L. Baldwin, W. Henry Grant, Miss Burdett, speaking for Baptist women's work, and Mrs. Stoddard of the W. C. T. U. Each day began with a sunrise prayer meeting under the gifted leading of the Presbyterian pastor-evangelist, Arcadio Morales, and the spirit of devotion manifested itself all through the sessions.

A Voyage with Li Hung Cheng. Rev. L. H. Root, a missionary of the American Episcopal Church, bound for Wuchang, China, crossed the Pacific in the steamer with the Chinese viceroy and his suite and has contributed an interesting letter to the *St. Andrew's Cross* describing his impressions. Mr. Root made friends with the secretary of the embassy, who declared he was a skeptic, but would like to know more about Christianity. Oddly enough he was reading Emerson as a commentary on the ancient Chinese philosophy. About midway of the voyage the outgoing missionary was granted an audience with the great statesman, who laughed at the idea of this young American going to teach the Chinese about religion and launched forth into a panegyric of Confucianism. Li asked several theological questions which shows he has thought about Christian doctrines, but listened with a superior, incredulous air to the replies. More satisfactory was the conversation in regard to such practical subjects as the medical and philanthropic work of the missionaries, which the viceroy always indorses so heartily. He took the opportunity, however, to protest against girls' schools for the Chinese. When asked how missionaries could dislodge the prejudice against them he replied at first by abolishing them, but later modified this and advised having none but women as teachers in order to conform to the demands of Chinese etiquette. Mr. Root reports that only once did Li refer to topics not directly religious, and that was when he touched upon politics. He said missionaries must remember that China is an absolute monarchy, and they must not preach republican doctrines like those practiced in the United States, for such preaching would cause rebellion against the government. "In answer to this," writes Mr. Root, "I simply disclaimed for the missionaries all political interference or agitation, though I did long to ask what he thought of the democratic teachings of Mencius."

FRESH FACTS.

It is good to know that at least one missionary organization can report an encouraging financial situation. The aggregate receipts of the Church Missionary Society are about \$100,000 in excess of last year.

An English magazine reports that the Society of Friends is about to open a small mission on the Island of Pemba, British East Africa, where no Christian work has ever been undertaken and where slavery still exists.

The latest issue of the British and Foreign Bible Society is the Luganda version of the whole Bible. The shape of the book is singular and so is the explanation thereof. It is about three inches broad and three inches thick in order to make it fit into biscuit tins together with other devotional volumes. The tins protect the books from white ants and other insect plagues.

A new church building in memory of the wife of Rev. O. C. Olds has recently been dedicated in Parral, Mexico. The church at Parral raised between \$600 and \$700 for this purpose and contributed much of the work on the building, while Mrs. Olds's personal friends in America and Mexico made it possible to dedicate the edifice free of debt. At the first communion in the new church nearly 100 members partook of the Lord's Supper, thirty-five of them having been received during the year 1896.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 26.

Mrs. A. C. Thompson presided, and made varied application of the next Sunday school lesson, Acts 8, to the foreign mission work of the present day. The sending of Peter and John to strengthen those who had received the word of God in Samaria was an example of sending the best into the regions beyond.

The missionaries and work of the Zulu Mission received especial attention, the calendar having suggested them for the last two weeks, and extracts from several letters were read.

Miss Hance, who left her home in Binghamton, N. Y., for Zululand twenty-six years ago last July, and who during these years had made only one visit home, is still at her station, Esidumbini, where in physical weakness she does valuable work. Miss Mellen, associated with Miss Hance, tells of a man who when a boy worked for Mr. Tyler, afterwards went back into heathenism where he remained for years, and who has now, through the influence of one of his wives, become a Christian, given up his wicked practices and has himself started a preaching service five miles from his home. Miss Stillson at Umzumbe writes of their great loss in the death of Rev. H. M. Bridgman, their "beloved and fatherly missionary." Since Mrs. Bridgman is away for the present, Miss Laura Smith has come to their assistance. The number in the school varies from fifty to fifty-five, and Miss Stillson says, "We are constantly tried by the fluctuating attendance, the difficulty of getting the boys and girls to remain long enough to become established in habits and principles. So far we have been able to keep track of the girls converted last year, and the greater number are holding fast their faith."

Miss Martha Pixley of Amanzimtote (Adama) writes the last day of the year from a little cottage on the beach where she and her mother and sister are spending their "summer vacation." The school for boys, in which she teaches, has had a successful year with fifty-five boarders, "many of whom have shown an earnest spirit and are following the Lord Jesus." She finds it hard to part with Miss Smith who has gone to Umzumbe, but greatly appreciates the assistance which Mrs. Bridgman is rendering.

Miss Price characterizes the year at Inanda Seminary as one of which they must say, "Goodness and mercy have followed us," a rich spiritual blessing crowning the last week of the term, a blessing shared by Mapumulo and Umvoti. Mr. Weavers, an evangelist, was most helpful in his ministrations. Confessions of sin were many and frequent, and a new life seemed opening to many souls.

The new building, given through the generosity of the Misses Stokes of New York, was nearly completed, promising accommodations for 150 instead of 110. Miss Price was spending her vacation at Esidumbini, while Miss Phelps was "up country," and Mrs. Edwards and Miss Lindley were at Inanda with the twenty-five girls who remained, carrying on the laundry and garden work.

Miss Susie E. Tyler, born in Zululand, and for some years engaged in mission work there was present, and supplemented the letters with interesting facts concerning the personality of the missionaries and incidents in her own experience.

Literature

BOOK REVIEWS.

ANNALS OF KING'S CHAPEL.

On Forefathers' Day, 1881, appeared the first volume of this sumptuous and delightful work, the author of which was the late Rev. Henry W. Foote, pastor of the church. His lamented death in 1889 prevented his conclusion of what was to him in the highest sense a labor of love, and his material was placed in the hands of Mr. Henry H. Edes, who has completed this, the second volume, with equal loyalty to the demands of the theme and with scholarly ability. The narrative is resumed with the thirteenth chapter, beginning with the year 1747, and the work brings down the story of the church to the present. At that time Rev. Dr. Henry Caner was its pastor and the first chapter deals with its history during his pastorate, and also, so far as is desirable, with the characteristics of the city at that period. The building of the new house, the present edifice, was an important feature of the church's history during his connection with it, and it is worth noting that the difficulties in raising money for such a purpose which some churches now experience are by no means modern. Episcopalianism in Boston at that time, though there were two or three churches, was comparatively feeble, in spite of the fact that many wealthy and socially prominent people were Episcopallians. Contributions were solicited, and to some extent obtained, in England, the West Indies and Canada, and even then a considerable debt remained upon the building.

In these republican days it is intensely interesting to read of the ecclesiastical and religious colonial life as revealed in these pages. Quite distinct from that of the majority of the people, who were loyal Congregationalists, it nevertheless was positive and influential. The colonial governor commonly attended the chapel and sat in his official pew, and to this day there may be seen upon the organ a crown and two bishop's miters, emblems removed for many years after the Revolution but subsequently replaced, indicative of the early relation of the church to the Crown and the Establishment of England. When the Revolution broke out, naturally such a church, more than almost any other, experienced a weakening and divisive influence. Dr. Caner and a considerable part of his congregation were obliged, or felt it best, to fly from the country. Some of them afterward returned, but most apparently died elsewhere. Then there was an interregnum of several years and it is noticeable that during this period, as once or twice since then in the history of the church, the break in the regular ministrations of its pastorate had little or no effect upon its harmony and prosperity.

Not long after the Revolution came the Unitarian controversy and the development of this is sketched carefully, but skillfully, in these pages. The reader will notice with especial interest the claim here made that the King's Chapel never left the Episcopal Church and to this day, if we rightly understand the author, it stands ready to resume original relations therewith, provided a bishop can be found who will ordain its pastor, at the same time conceding its right to make the changes in the Prayer-Book which it has seen fit to make. This, however, hardly is likely to occur. For many years the church has been practically identified

with the Unitarians, and not without good reason, but it has always maintained a certain independence and has installed its own pastors without the aid of council and has refused until recently, if indeed it do not still refuse, to take part in Unitarian councils, on the ground that it prefers to maintain a position securing it from any possible attempt to exercise authority over it on the part of other churches. The changes in its prayer-book chiefly have been in the way of omission of allusions to the Trinity, but its claim is emphasized repeatedly that no such change has been made which is not entirely permissible under the rules of the Episcopal Church, and which any Episcopal church might not make, should it feel so disposed, without being open fairly to the charge of heresy. This claim is not conceded, however, by the regular Episcopal churches and they have more than once protested against it, but, if their ecclesiastical statutes be rightly quoted here, and we presume they are, it is hard to see why the claim is not valid. Moreover, the reader will be struck by the frequently conspicuous and tender expressions of loyalty to Jesus Christ as the Redeemer of man in the utterances of the successive pastors of the church, expressions which never appear to have raised objections on the part of their parishioners.

The administration of the Price Fund, a legacy left by William Price in 1770 under conditions which involved Trinity Church also, as well as Mr. Price's heirs, and which have led to two lawsuits, is outlined in full and reminds one afresh of the desirability of making one's own bequests in person instead of leaving them to become the subject of possible contention after one's decease. Pastors subsequent to Dr. Caner have been Rev. Dr. James Freeman, Rev. Samuel Carey, Rev. Dr. F. W. B. Greenwood, Rev. Dr. Ephraim Peabody and Rev. Henry W. Foote, and the present pastor is Rev. Howard N. Brown. The characteristics of the services of each of these, except the present incumbent, are sketched with a free and sympathetic hand and portraits of most of them are supplied. Probably no other church in Boston has contained among its members or in its congregation more representatives of notable families than this church, and many of them are the subjects of short biographical sketches. The volume is illustrated freely and well. It is rich in historical information of a national character as well as in that pertaining directly to the career of the church. Full lists of proprietors during the period covered by the book are included, together with a great deal of miscellaneous and valuable matter of a collateral character. Mr. Edes is to be congratulated on his pre-eminent success in a work not only difficult in itself, but doubly difficult because of the circumstances in which he was forced to take it up, and with its preceding volume it will always remain an important addition to the library of works about the early history of this city which posterity will prize. [Little, Brown & Co. \$5.00.]

RELIGIOUS.

The late Rev. Angelo Canoll was one of the most distinguished preachers among American Methodists, and much above the average if preachers in all denominations be introduced into the comparison. A volume of his sermons, edited by Rev. Homer Eaton, D. D., has been published under the title *The Celestial Summons* [Eaton & Mains.

\$1.25]. They are inspiring discourses, rhetorical and often rising to real eloquence, and likewise noteworthy for unhackneyed and vigorous thought. It is well that they have been thus preserved. The wide circle of the author's friends and former hearers in the Methodist body, in which he held a number of important pastorates, and many Christians of other names will derive pleasure and profit from reading his pages.

A new edition of *Notes Critical and Explanatory on the Greek Text of Paul's Epistles* [Silver, Burdett & Co. \$2.00], by the late Prof. J. R. Boise, has been edited by Rev. N. E. Wood, D. D. The work appeared originally sixteen years ago and has been republished five or six times. Its author was a distinguished student and instructor and his work holds an established place in the regard of the foremost scholars. A characteristic of this volume is the application to the original text of the New Testament of the same methods of exact scholarship which the author had used to such advantage in interpreting classical Greek. Nevertheless the book is intended quite as much for ordinary students as for those who have attained advanced knowledge. In this edition Dr. Wood has preserved the notes untouched and his work is largely in the line of condensation, rearrangement into the order of the English Bible rather than that of chronology, and addition in the form of introductory tables and notes.

The Epistles of Paul the Apostle [W. B. Ketcham. \$1.50], by G. G. Findlay, contains a sketch of their origin and contents. It is useful but not substantially novel, excepting that it undertakes to do in smaller compass an excellent work which others have done more elaborately. Its purpose is to arrange the epistles in their historical unity and to interpret their teaching in plain language and a scholarly spirit, and the author has succeeded well in the attainment of this excellent purpose. The book is a good one and should find favor.

Rev. H. L. Hastings's little book, *Remarks on the Mistakes of Moses* [\$1.00], has sold to the number of more than 200,000 copies already. It contains three separate numbers of the Anti-Infidel Library bound together, but independent of one another. The book appeared four years ago, and its wide popularity indicates that it possesses merit. Examination of it confirms this impression, although we do not agree with some of the author's positions. It is an example of the most conservative teaching, and it will have more influence with the comparatively uneducated than with those who have some knowledge of Biblical scholarship and its results. It is illustrated freely, but not always in good taste.

Messrs. Thomas Nelson & Sons send us a handsome copy of their Bold Type Series of the Bible [\$5.00]. We see nothing unusually bold about the type, but it certainly is clear and admirable so far as the body of the book is concerned. The same is true of the Concordance portion, but in the Illustrated Bible Treasury, which is an important feature of the book, we find the type very small. There are limp covers and the volume is convenient and handsome, with many illustrations in the latter part. It is in every way a desirable book.

STORIES.

Mrs. Flora A. Steel already has established a conceded reputation as an expert portrayrer of social life in India. Her new story, *On the Face of the Waters* [Macmill-

lan Co. \$1.50), is a tale of the famous mutiny. In spite of some overwrought passages, which occasionally lack clearness, and in spite of a certain sluggishness of movement, the story is interesting and even thrilling. It describes the life of the English rulers, especially at regimental headquarters, and it pictures with singular vividness the peculiarities of the native character and life. Based avowedly upon fact, the method of fiction has been used successfully to put fact into a permanent and impressive form. The reader probably will gain from the book a truer conception of the causes, development and actual progress of the mutiny and of some of its consequences than from any merely historical account. We suspect that the low moral tone among the English is represented as too general to be accepted without some qualification. It is hardly likely that the English officials and their families were as indifferent to moral obligations as many of those here described, yet undoubtedly the picture is true in these respects of too many. The most effective part of the work seems to us that which deals with the natives. Their superstitions and religious prejudices, their hesitancy between loyalty and rebellion, the voluptuousness and intrigues of the native palace life and their blood-thirstiness are brought out with extreme distinctness. The main center of the story is Delhi, and only those events which occurred there come prominently into the tale so that many of the worst horrors, which occurred at Lucknow and elsewhere, are only alluded to, but as a historical picture its fidelity is probably substantially unimpeachable, and as a powerful and enjoyable novel the book will take high rank.

A Bride from the Bush [Charles Scribner's Sons. 75 cents] is by E. W. Hornung. It describes the experiences of a young bride, an Australian by birth and training, whose home had been in the bush on a ranch rather than in the towns, after being transferred for a time to the society of her husband's family in England. In spite of many beautiful and lovable characteristics, she was a source of constant humiliation to them, by reason of her unconventional peculiarities, and the story of their experiences and the outcome is told with considerable power and a good degree of literary skill. The book is decidedly interesting. Although the reader sympathizes throughout with the heroine, he cannot wonder greatly at the commotion which she causes in the tranquil pool of English society.

The Fault of One [J. B. Lippincott Co. \$1.00], by Effie A. Rowlands, is another story of the consequences of a matrimonial connection between representatives of different and widely contrasted social classes. This, too, is English in its characters and scene and, although not conspicuously well conceived or written, it is a readable and fairly interesting book. Indeed there is much of true nobility in it which will appeal to every one. Without intending to teach a moral lesson it practically conveys one impressively.

Lo to kah [Continental Publishing Co. \$1.00], by V. Z. Reed, contains half a dozen stories relating to Indian life in the Far West and Southwest. The title of the book is drawn from the name of a venerable Indian warrior, who narrates most of its contents. The supernatural element is introduced freely and with some skill and the stories have a freshness and interest which

cause them to surpass most others of their class. There are illustrations.

Two or three stories of a religious tendency also are received. One is *The Sign of the Cross* [J. B. Lippincott Co. \$1.50], by Wilson Barrett, the eminent actor. It is identical in substance with the play which bears the same title and which has had such extraordinary success. It describes the persecutions of the early church under Nero, the laxity and vice of the Roman civilization of his time, the staunch fidelity of the Christians to their convictions, and the influence of their unshaken loyalty to truth upon one of the leading Roman citizens and officials who, through love for the heroine, a Christian maiden, becomes himself a Christian and goes fearlessly with her to martyrdom. It is a graphic and picturesque book of large interest, making powerful and lasting impressions.

The First Temptation [Eaton & Mains. 50 cents], by Mary L. Stark, is a book for boys, inculcating honesty and practical Christianity in a wholesome, pleasant manner but without any special features. — *Eric's Good News* [F. H. Revell Co. 30 cents], by the author of "Probable Sons," etc., describes with commendable earnestness and a good sense of the demands of young readers the influence in winning others to Christ of a little boy who, being a confirmed invalid, was cut off from the enjoyments of most children. The frankly religious tone of the book may cause some readers to shrink from it a little, but will help its influence with many others.

MISCELLANEOUS.

Mr. John Bigelow has struck out of the range of ordinary topics in his little book, *The Mystery of Sleep* [Harper & Bros. \$1.50], and his essay is of more than common interest. He suggests that probably there is more reason for the fact that we spend more than a third of our hours in sleep than the mere reinvigoration of the body, and that we may be developed spiritually during our sleeping hours as distinctly and exclusively as we are developed physically and intellectually during our waking hours. That the soul has experiences while the body is asleep, whereby it receives large benefit, is not an absolutely new theory, but it has never been presented in the way in which Mr. Bigelow discusses it, so far as we are aware. There is much to be said in favor of it and his book is of interest, and attention to his suggestions undoubtedly would prove substantially advantageous to every one. That the mystery attending our sleep ever will be wholly solved during this life hardly is to be expected, but that solid and lasting benefit in addition to that which we now experience may be gained from sleep seems to be probable, and in this book the subject is discussed in a reverent, cautious and thoughtful manner which we like.

We are accustomed to think of Richard Wagner as a composer of music rather than of books, and to entitle his little sketch, *A Pilgrimage to Beethoven* [Open Court Pub. Co. 50 cents], which O. W. Meyer has translated, a novel is rather stretching the facts. It is not a novel in any true sense, but a short and graphic account of a trip made by the author in early manhood from his home in central Germany to Vienna for the purpose of making the acquaintance of Beethoven. The undertaking, although many hindrances had to be overcome, was successful and agreeable, and his account of it is vivacious, but in no way striking as

a literary production. It is exceedingly short and describes a mere episode in the author's career. — *Ancient India, Its Language and Religions* [25 cents], by Prof. H. Oldenberg, also comes from the Open Court Publishing Co. Its contents already have been published in Germany. It contains three papers, The Study of Sanscrit, the Religion of the Veda and Buddhism. They are instructive and, to the student of language and religion, interesting. — A new book of quotations is out, a dictionary of *Living Thoughts from Leading Thinkers* [W. B. Ketcham. \$2.00], by S. P. Linn. The compiler has covered a wide range of authorship, including many writers hitherto not as extensively known to fame as they deserve to be, and the result of his researches is a truly valuable collection of excerpts. They vary from half a line to two or three pages in length. They are for the most part distinctively moral or even religious, and all of them are pungent and impressive. We notice only a few the omission of which would have been wise. The book is well indexed.

The Way We Did at Cooking School [J. B. Alden. \$1.00] is by Virginia Reed. It is in the form of letters by the author to a cousin and covers a considerable range of operations in cooking, but the conversational form which is adopted tempts the author to disregard condensation, a temptation into which she has fallen repeatedly. — *The Boston Cooking School Cook Book* [Little, Brown & Co. \$2.00], by Fannie M. Farmer, the principal of the school, is a superior work. It is well arranged, very comprehensive, uses language simple yet sufficiently particular, is illustrated advantageously and is the fruit of expert knowledge. It is also neatly printed and well indexed. It is a thoroughly practical and serviceable book, which housekeepers will rank with those which they are accustomed to consider most trustworthy.

NOTES.

— The authorities of Magdalen College, Oxford, have declined the memorial tablet offered them for erection in the college chapel.

— Americans were the first to recognize the genius of the French sculptor of animals, Barye, and to draw the attention of Frenchmen to it, and Baltimore is especially rich in his works.

— More than 500,000 copies of Mr. F. Marion Crawford's novels have been sold in this country alone, and this statement does not include one of his minor books or some years' sales of others.

— A copy of Mrs. Browning's *The Battle of Marathon* recently changed hands in London for \$400, and an edition of her *Sonnets from the Portuguese*, which was printed privately in Reading, Eng., in 1847, has just been discovered.

— It is said that the late Mrs. Hungerford, "The Duchess," wrote her first book, *Phyllis*, because of her distressing poverty. More than 250,000 copies of it have been sold, and her many other books have been very popular although very light in quality.

— *The Cincinnati Enquirer* proposes, as affording relief to the eyes in reading, that reading matter be set so as to be read in alternate lines from right to left. We print sake the for manner that in sentence this of illustration, but we hardly expect to favor general find proposition t e see

— A monument, designed by Alexander Doyle, is to be erected in Frederick, Md., in honor of Francis Scott Key, author of *The Star Spangled Banner*. His body and that of

his wife are to lie beneath it. The pedestal will support a bronze figure of Key, nine feet high, and itself will be appropriately decorated and inscribed.

An odd book, and one of considerable value to antiquaries and some others, is about to be published by Henry Grant of London. It is an annotated record of auction sales, which have been held in London, of pictures, prints, autographs, manuscripts, coins and other objects of artistic and antiquarian interest. It will include the prices obtained and the names of the purchasers.

BOOKS OF THE WEEK.

Ginn & Co., Boston.
GLACIERS OF NORTH AMERICA. By Israel C. Russell. pp. 210. \$1.90.

Little, Brown & Co., Boston.
THE LAW OF MARRIED WOMEN IN MASSACHUSETTS. By George A. O. Ernst. pp. 285. \$2.00.

American Tract Society, Boston.
THE TRIAL AND DEATH OF JESUS CHRIST. By James Stalker, D. D. pp. 321. \$2.00.

Copeland & Day, Boston.
A WRITER OF FICTION. By Olive Holland. pp. 130. \$1.00.

Stone & Kimball, New York.
A WOMAN'S COURIER. By William J. Yeoman. pp. 340. \$1.25.

JOHN GABRIEL BOOKMAN. By Henrik Ibsen, translated by William Archer. pp. 108. \$1.50.

GRIP. By John Strange Winter. pp. 245. \$1.25.

MISS ARMSTRONG'S AND OTHER CIRCUMSTANCES. By John Davidson. pp. 259. \$1.25.

WITH THE BAND. By Robert W. Chambers. pp. 134. \$1.25.

G. P. Putnam's Sons, New York.
BOOKS AND THEIR MAKERS DURING THE MIDDLE AGES. By George H. Putnam. Vol. II. pp. 538. \$2.50.

THE MAJESTIC FAMILY COOK BOOK. By Adolphe Gallier. pp. 419. \$2.50.

AMERICAN ORATIONS. Edited by Alexander Johnston, re-edited by J. A. Woodburn. pp. 416. \$1.25.

Macmillan Co., New York.
ISAIAH. The Modern Reader's Bible. Edited by R. G. Moulton, Ph. D. pp. 260. 50 cents.

J. B. Lippincott Co., Philadelphia.
THE COMING OF CHLOE. By Mrs. Hungerford. pp. 290. \$1.25.

A ROMANCE OF OLD NEW YORK. By Edgar Fawcett. pp. 204. \$1.00.

PAPER COVERS.

John Wilson & Son, Cambridge.
AN ADDRESS ON THE LIFE AND CHARACTER OF THE LATE HENRY E. PARKER, D. D. By S. C. Bartlett, D. D., LL. D.

MAGAZINES.

January. THE CRITICAL REVIEW.—WRITER.

February. NINETEENTH CENTURY.—OUR DAY.—

FORTNIGHTLY.—MUSIC.

March. CASSELL'S.

COLORADO'S THREE DAYS' JUBILEE.

The raising of the Pearsons fund of Colorado College was enthusiastically and fittingly celebrated at Colorado Springs, Sunday, Monday and Tuesday, Feb. 21-23. Ministers and educators from all parts of the State united with the townspeople in doing honor to Dr. Pearsons, President Slocum and all those who so generously aided in the great work and to the college, which has received such an impetus by their exertions and self-sacrifice.

An invitation had been sent to the ministers of all denominations in the State, asking them to use the occasion as an opportunity of presenting to their congregations the subject of higher Christian education. A large number responded, thus giving a new impulse to the higher life of the State. In some pulpits, in accordance with Dr. Pearsons's suggestion, Mary Lyon's life furnished the text for presenting the vital theme.

The series of distinctly college gatherings was opened by the vesper service on Sunday afternoon, at which Rev. J. B. McCuish, Ph. D., of Denver preached the sermon. It was an earnest appeal to seek greatness by service of God and his Son. The exercises of the afternoon were a fitting preparation for the largest gathering of the week, the union service of praise and thanksgiving in the Coliseum, in which almost all the churches united and almost 3,000 people participated. Chancellor William F. McDowell of Denver University gave the address, which was one of remarkable penetration and intensity. His theme was Freedom and Power in and through the Christian College. These two addresses at the outset raised the thought and feeling of all to a very high plane.

On Monday afternoon was held the first of the educational conferences. It was presided over by President Slocum, and these topics connected with the general theme of Higher Education in Colorado were treated in three papers: How to Interest Colorado Young People in Higher Education, by Principal William H. Smiley of the East Denver High School, the largest high school in the State; the College and the Professional and Technical Schools, by J. T. Eskridge, M. D., of Denver; the Balance in the College Schedule between Scientific and Classical Studies, by Prof. G. A. H. Fraser of Colorado College. In the discussions which followed leading educators in the State participated.

In the evening the citizens of Colorado Springs crowded the Opera House, hundreds of people not being able to get inside the doors to express their deep satisfaction at the accomplishment of the great work. This meeting was presided over by Judge Campbell of the Supreme Court of Colorado. Governor Adams made a telling speech of congratulation. Letters and telegrams of congratulation were read from all parts of the country. The letter which excited the most interest was a characteristic one from Dr. Pearsons expressing his own enthusiasm over the result. "I like your way of doing business," was the sentence which gave the gist of his satisfaction. An ovation was given to President Slocum and one only second to his greeted President Gates of Iowa College. When the latter, the guest of the evening, rose to speak the Colorado College students, who occupied half of the lower part of the house, greeted him with his own college yell. With mingled humor and seriousness he discussed the subject of Christian Colleges and American Democracy. The power of the address may be imagined by the fact that the great audience remained, almost to a man, through the whole of it, although the speaker did not begin until quarter of ten o'clock and occupied an hour. The perils in the path of the American republic were eloquently put forth, and the part the Christian college is to play in meeting the country's needs was clearly defined.

Late as had been the hour of closing the Monday evening meeting a large audience met in the college chapel on Tuesday morning to share in the conference on Higher Christian Education. In this gathering was discussed with directness and definiteness the central theme of the whole celebration. The papers were all earnest and practical and of an exceptional merit. Chancellor McDowell presided, and by his opening word struck the keynote of the conference—the Christian life the light of men. Rev. S. P. Wilder, late of Janesville, Wis., and now of Pueblo, for many years a trustee of Beloit, gave a discriminating paper upon The Ideal Christian College. Prof. F. F. Abbott of Chicago University with great felicity unfolded the thought of Religion in Higher Education, and Rev. Philip Washburn discussed in a remarkably vital way Higher Christian Education in its Relation to Social Problems. The man trained to look upon life with intellectual insight guided by the spirit of justice and love is the one who is to bring about the true solution of these perplexing questions. This meeting was felt by most of those present to be the climax of the celebration.

In the afternoon of Tuesday the students and alumni had a characteristic gathering in the chapel. Reminiscences and appreciative judgments of the present life of the college were interspersed with college songs and college and class yells. While lacking in some of the seriousness of the other meetings, it was full of such enthusiasm as only students can throw into what fully expresses them.

The exercises closed with a reception given by the trustees and faculty to the city and the guests of the college. The Coburn Library was thronged, and on every side were heard words of hearty congratulation and satisfac-

tion at the growth and promise of the college.

It is impossible to convey to any one who was not present at these exercises the impression they produced. Persons who came expecting to find them perfunctory and mechanically laudatory went away deeply stirred and enriched. Nothing is more remarkable in the history of Colorado College during the last few years than the way in which it has won the enthusiastic loyalty of those who have come into contact with it. Rich and poor, educated and uneducated, gathered in all these exercises and felt the college to be their common possession and inspiration. The strength of a college is in its friends, and no college has won more in the same length of time than Colorado College.

K. S. P.

Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, March 14-20. How the Christian Endeavor Pledge Strengthens the Christian Life. 2 Kings 23: 1-3, 21-25.

By giving definiteness to our Christian purposes. Christianity, just because it is an intangible affair, is liable to become vague. Multitudes of persons sympathize with it and perhaps are in God's sight included within the pale of believers, and yet they have no clear-cut aims as respects Christian discipleship and service. We ought always to discriminate between the least that God requires and the most that he desires. The Endeavor pledge comes to remove the mist that may gather about Christian ideals, to show us the exact nature of our undertaking. Surely it is good for us each morning to say over to ourselves, "I will endeavor to do what Christ wishes me to do." That is the real business of the Christian life. And just as the business man at the beginning of his working day plans his labors, so the Christian ought to go to his Master for orders and then strive to carry them out. The pledge goes on to promise daily prayer and reading of the Bible. This part of it points to the source of strength, and unless we avail ourselves of it no vital Christianity is possible. The remainder of the pledge, which has to do with participation in prayer meeting, is simply promising a form of service which is almost sure not only to strengthen the one who renders it but to others who witness it. The Endeavor pledge is sometimes thought of as designed merely to foster speaking in meeting. But this is only an incidental part of it consequent upon the larger and more vital thing.

By allying ourselves with a great host. Encouragement comes by the touch of the shoulder. We do things better when we realize that others are striving to do the same thing. It is not the great enthusiastic conventions only which have developed the Christian Endeavor cause, but rather the knowledge that all over the land and the world thousands of young people were, in their daily lives, striving to do the things which Jesus commanded. Many a boy or girl in an obscure town with few helpers at hand has, through the Endeavor movement, felt himself supported by the great band of earnest souls who have entered into the same covenant. No Christian is so strong that he can afford to dispense with the aid that comes from associating himself with others treading the same pathway.

Perhaps the most conclusive proof that the Endeavor pledge does strengthen the individual life is the fact that for sixteen years hundreds and thousands have put it to a practical test. Unquestionably it has been, under the providence of God, the making of strong and useful Christian lives. Those who have entered into it thoughtfully, treated it fairly and carried it out patiently have reaped a rich reward and have been, thereby, better fitted to do Christ's work.

In and About Boston.

Noontide Worship in King's Chapel.

Once during the week, for half an hour, the doors of the venerable King's Chapel swing open and "the weary, worn and sad" enter to find rest for their souls.

'Tis Wednesday noon. You enter the doors of the building whose exterior is so dark and so forbidding, but whose interior is so light and so satisfying. You sink into the cushions of a high-backed box pew, gaze curiously on the mortuary tablets, and indulge in mournful reverie as you speculate where Charles Sumner and where Oliver Wendell Holmes used to sit. The organist plays a comforting, reverent tune. The scholarly pastor of the church, Rev. Howard N. Brown, escorts to the old fashioned pulpit the preacher of the day, gowned in black. In due time a Psalm is read, a hymn sung, an extempore prayer offered, a helpful little homily uttered, the benediction pronounced, and at 12:30 you walk out on the pavement of Tremont Street, refreshed, strengthened, a better man.

Especially so if the man in the pulpit utilizes his opportunity as Rev. Dr. William E. Barton of Shawmut Church did last Wednesday. Not a superfluous word. Clean-cut as a cameo. Fresh, spiced with humor, broad in its sympathy, intensely practical and helpful to the workmen and workwomen who heard it. Even as he prayed for soldiers, policemen, firemen, railroad men and men in humbler, but responsible, walks of life, so, in his talk, he glorified the faithfulness of Tertius, Paul's amanuensis, in writing the epistle to the Romans, and the like faithfulness and consequent immortality of influence of all who, like Tertius, do "the thing nexte at hand."

Nothing could have been cleverer than the way he piqued the curiosity of all but the most learned by his preliminary reticence concerning the epistle from which the text was taken; and if there chanced to be a railway employé present his heart must have thrilled with delight as he heard his own fidelity to duty and his importance to society set forth so feelingly by a Christian minister.

An Experiment in Sunday School Normal Work.

Few of the Sunday schools in our cities and suburbs sustain regularly a teachers' meeting, still fewer a normal class. It is a pleasure to report a successful attempt in this important work. At a recent convention of the Norumbega district, which includes six cities and towns from Newton to Waverley, not a school of any denomination reported either form of work, and this in strong and progressive churches. The difficulty of finding an available evening is but one hindrance, and the standard of ability required to sustain such a work is high in a region of advanced educational methods.

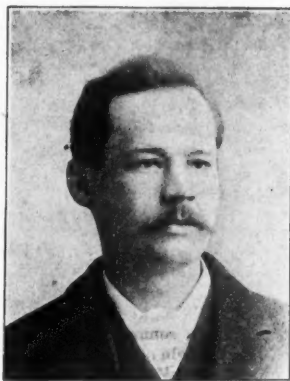
The church in Anburndale has recently reorganized its work into four departments, and one of the first achievements of the committee on religious instruction, under the chairmanship of Dr. F. N. Peloubet, was in meeting the deficiency noted above by a course of five normal addresses by prominent educators and experts in teaching, who are also actively interested in Sunday school work. They were to present principles and methods helpful to the home as well as to the school, and illustrate by applying them to the lesson of the following Sunday. The speakers were a supervisor of the Boston public schools, a pedagogical instructor in Clark University, an agent of the State Board of Education, a head master of a city high school and an instructor in the Boston Normal School. The small fee of \$10 given each was no indication of the value of their work. To meet expenses subscriptions of fifty cents for the course were asked, but no tickets were taken at the door, and a general invitation was given from pulpits and superintendents' desks.

Two other churches in the vicinity joined heartily. The result was an absolute success. An enthusiastic audience of 150 assembled, made up of teachers, parents and young people. While nothing was too technical for the untrained, everything was scholarly, inspiring and practically helpful. Modern pedagogical science was brought to the aid of Christian instruction, infused with a genuine Christian spirit. We commend the method to others.

C. M. S.

Dr. Grenfell's Visit.

Eight or ten churches in this vicinity have had the pleasure of seeing and hearing Dr. Wilfred Grenfell of the Labrador mission during his short stay. Quite a number in his audiences knew him by reputation, the Convalescent Corner of this paper having introduced him to their attention at least two years ago, and they, as well as more distant readers of this paper, will recall the strange



DR. WILFRED GRENFELL.

and providential manner in which Mr. Martin's World's Fair friend, little Pomiuk, was rescued by Dr. Grenfell far up on the Labrador coast when at the point of death. By a letter which the lad was cherishing the good missionary learned of Mr. Martin and *The Congregationalist*, and ever since that time his heroic and self-sacrificing work for the Labrador and Newfoundland fishermen has been increasingly familiar and dear to many.

If Dr. Grenfell made a few friends during his visit here last year, it is safe to say that he has multiplied them tenfold during his present stay. He has been heard at several churches in Andover, at the Leyden in Brookline, Pilgrim, Shepard Memorial and the Harvard Y. M. C. A. in Cambridge, at the Highland in Roxbury and at Brighton. Large congregations have been the rule wherever he has spoken, good-sized collections have been taken and the good seed sown will be bearing fruit for many years to come in a closer affiliation of American Christians with this special form of missionary effort.

The charm of Dr. Grenfell's lectures consists, first of all, in the fact that he presents a series of magnificent stereopticon views, fully illustrating the wild and desolate region which his vessel visits and the peculiar phases of his work, which is that of a medical missionary and gospel preacher. By means of the views, thrown so vividly on the screen, his auditors were able to see the sick and injured seamen in the hospitals on shore attended by cheerful-faced nurses. Then, too, groups of men gathered on deck for services, or on the land, were exhibited, and thus for the time being the on-lookers were transported to the country of snow and seal fisheries and to the billowy Atlantic which washes its shores.

Another great charm of these lectures lies

in the modest and winsome personality of Dr. Grenfell himself. He comes of an excellent English family, his father being a cousin of Charles Kingsley, and he is a well-bred English gentleman, bearing the marks of the culture of Oxford. He is thoroughly alive to the best modern methods of conducting missionary work, and has, this last year, organized and developed a co-operative store in order to save the Labrador people from the exorbitant impositions of the traders. Entirely unaware of the co-operative movement which has taken such deep root in England and is now being pushed forward on this side of the water, Dr. Grenfell has all the while been working on similar principles, and was rejoiced last week to be brought into contact with Rev. Robert E. Ely and others at the Prospect Union in Cambridge who are taking steps in this direction.

It was a pleasant coincidence that Mr. Moody should be holding meetings here at the time of Dr. Grenfell's visit. In 1883 the doctor was converted when Mr. Moody was preaching in East London, and although the two had not met from that time until last week the influence of the great evangelist's single sermon largely determined Dr. Grenfell's entrance upon this mission to deep sea fishermen. He was particularly interested, too, in Mr. Murphy's Faneuil Hall meetings, and was pressed into service on the platform by Mr. Murphy, speaking with a directness and power that appealed to the roughest man present.

Dr. Grenfell spent Thursday afternoon and evening at Harvard University. As he watched the 'varsity crew rowing in the tank he instantly recognized and commented on "the Oxford stroke" recently adopted by Harvard. He also watched the practice of the baseball candidates and had a pleasant chat with the captain of the 'varsity nine. In the evening he addressed the Harvard Christian Association, speaking as a college man to college men and telling of the time when he first gave himself to Christ and of his life as a Christian athlete. His address was the most interesting and helpful which the association has enjoyed for a long time. Afterwards he attended a Bible class led by the captain of the cricket team.

Dr. Grenfell went to Mt. Holyoke College to lecture on Tuesday, and thence to New York, whence he sails at once to England. It is in that country that the bulk of the money for his work is secured, but he is naturally desirous of building up a constituency in America as well. Montreal and other parts of Canada have responded liberally, and it is to be hoped that there may be not a few among us who will be glad to make occasional investments in this missionary enterprise, which is certainly one of the most worthy and inspiring in its results of any now going forward. Last year alone Dr. Grenfell and his associates treated nearly 2,000 people. The personal approach thus obtained paves the way for the gospel message, to utter which is Dr. Grenfell's greatest joy.

Union Aid for Distress.

Co-operation between the churches and Associated Charities was the object of a meeting in Huntington Hall last week Thursday. The idea has long been in mind. A certain relationship and mutual touch already exist between the two great forces, but further amalgamation of plans and methods is considered a desirable goal.

Several hundred persons showed their special concern with the subject of relief by attending the meeting, and their thought was directed by the chairman, Robert Treat Paine, Esq., to the topic, *The Unsolved Problems of Charity*. After his introductory remarks Mr. Paine called upon a number of representatives of different denominations in the city to

assist in clearing the way for larger work. The speakers were: Rev. Leighton Parks, Miss Mabel Bertrand, Rev. William Byrne, Rev. E. D. Burr, Mr. J. R. Coolidge, Jr., Rev. Walter Calley and Rev. G. L. Perin. All evinced their approval of closer connections with the Associated Churches, and suggested as particular points of union effort: securing through the association employment for people dependent upon the churches, the registry by the churches with the association of the families dependent upon the former, and more even division of labor for relief by calls, provision and the like.

Young Patriots Inspired.

Nearly 100 young Congregationalists from the churches of Greater Boston sat down to the monthly dinner of the Young Men's Congregational Club, Feb. 24, and later enjoyed four very inspiring yet sobering talks by Rev. Dr. George A. Gordon of the Old South Church, Professors Albert B. Hart and J. Henry Thayer of Harvard University, and Hon. Winslow Warren, collector of the port of Boston. Resolutions indorsing the arbitration treaty were passed, and Collector Warren in responding to the toast, *The Nation*, dwelt earnestly upon the duty which we owe to the world of promptly indorsing such an epoch-making compact. Dr. Gordon roused enthusiasm by his survey of the place which a high conception of the state has had in history, how it has influenced men to write great literature, how interwoven the interests of the church and the state are, and how tremendous are the responsibilities of young Americans because they inherit such memories, such opportunities, such security of life and property.

Professor Hart, in a masterly analysis of the characters and labors of Washington and Lincoln, proved his thesis that they were indispensable to their generation. Professor Thayer emphasized the necessity of keeping dominant the old, lofty American ideals of personal character, and honesty and scrupulousness in business as well as in politics, and adorned his plea with delightful reminiscences of Charles Sumner and Wendell Phillips. At the close the members solemnly repeated a pledge vowing hostility to all manner of evil assailing the republic. It was a rare evening of inspiration and edification. Fifteen new members were admitted and twenty-five proposed.

Odd Volumes.

Book lovers last week were drawn as if by a magnet to the Boston Art Club Building where the Club of Odd Volumes held its annual exhibition. This was so varied and interesting that it was hard to tell which department deserved most attention. Students of colonial history delighted in the old books bearing Boston or Cambridge imprints between the years 1649 and 1700; in Eliot's Indian Bible, of which three copies were shown, as well as the deed by which the Indians conveyed land to Eliot, with his signature and the characters "marked" by the Indians; and in the first election sermon printed in America. There were specimens of beautiful bindings which set one wondering if the contents could be worth such a lovely casing, and in this department was a collection of the bindings of the sovereigns of Great Britain from early in the sixteenth century.

After looking at the Washington portraits one suspected him of belonging to the "many faced people" of whom Eastern story-tellers make mention, for some of the portraits bore hardly any resemblance to others. It is worth noting, however, that the 260 different prints shown were the property of one member of the club who has been thirty years collecting them. But one lingered longest over the book-plates, noting familiar ones, studying those less well known, musing over a motto here and enjoying the fitness of a design there, till recalled to the fact that his time was more than spent and he turned away, resolving to

become himself a collector of odd volumes and kindred treasures, "some day."

An Assistant for Dr. Thomas.

Harvard Church, Brookline, long ago reached a sufficient degree of prosperity to warrant an increase of pastoral service, and during recent years Dr. Reuben Thomas has had as ministerial helpers Rev. M. M. Cutter and Jeremiah Taylor, D.D. The former's special work was in connection with Bethany Chapel, the mission of the church, where a great many children have been gathered into the Sunday school. Dr. Taylor, while devoting his mornings to the American Tract Society, of which he is secretary, has given his afternoons to calling in the parish, which is an extensive one, covering practically the whole town. His benign and gracious presence has made its due impression upon old and young and he has endeared himself to all, while his help in the prayer meeting and in other departments of activity has been prized.

It has now been deemed best to secure the services of a young man, who can give all his



REV. O. D. SEWALL.

time to the demands of the parish, which are continually increasing, and particularly to stimulate and direct the Christian undertakings of the young people.

Rev. O. D. Sewall, upon whom the choice of the church has fallen, graduated from Bowdoin in 1887 and from Andover in 1892. While in the seminary he and several of his classmates formed the determination to give themselves for the first few years of their ministry, at least, to the more uninviting fields that might offer, and formed themselves at graduation into an Andover Band, who went to Maine and did splendid service in fields sufficiently contiguous to permit frequent consultation and conference. Mr. Sewall was stationed at Strong. In 1895 he accepted a call to Durham, N. H., which pastorate he has just resigned. He has many personal and professional qualifications for his new field.

It was not deemed necessary to summon a council to pass judgment upon Mr. Sewall, whose record was already known to the church which he is to serve. The assumption of these new duties, however, was signaled in a pleasant manner last Monday evening in the presence of a good-sized congregation. Personal invitations had been sent to ministers and laymen of sister churches. Dr. Thomas extended the right hand of fellowship, Drs. Clark and Herick conducted the devotional services, and President Hyde of Bowdoin preached a powerful sermon on the complementary truths of the freedom of individual development and the obligations of sympathy and burden-bearing, applying these truths to the home, school, state and church.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 8, 10 A. M. Speaker, Rev. Daniel Evans. Subject, *The Changes in Theology which Necessitate a Broader and Deeper Work of the Church.*

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

AMERICAN MCALL ASSOCIATION, Boston Auxiliary, thirteenth annual meeting, chapel of the First Baptist Church, Commonwealth Avenue, Wednesday, March 10, 3 P. M. Address by Dr. G. C. Lorimer.

EVANGELISTIC ASSOCIATION OF NEW ENGLAND, conference in Roger Williams' Church, Providence, March 8-14. Speakers, Rev. Messrs. Smith Baker, D.D., W. N. Brodbeck, Alexander Blackburn and J. A. McElwain.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset Street, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, 89 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Standwood, 701 Sears Building, Boston. Applications should be sent to Rev. E. B. Palmer, Room 9, Congregational House, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Hittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) the sum of \$—, to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from churches without the State. Room 22, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M. Bible study, 3 P. M. (Sunday services, usual hours). Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 prayer meeting, 11 A. M. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT ON THIS WEEK'S NEWS.

Not all problems which the minister has to meet in these days are of a distinctly spiritual nature, especially in the missionary field. A recent graduate of a New England seminary is engaged during his spare hours in painting the meeting house. At last reports his perplexity was how to get at the steeple. He finds nothing in his notes on practical theology to help him out.

We clip this from a New Jersey church calendar:

The pastor now prints nearly all his sermons with the typewriter, and is glad to loan his manuscript at any time to any one desiring it. Thus to keep in circulation a good sermon is to double its influence.

Though Congregationalism and patriotism have always gone hand in hand, the numerous celebrations of Lincoln Sunday and Washington's Birthday by churches and Congregational

Clubs indicate that the terms are rapidly becoming synonymous.

A church in New York State has developed its musical talent largely, but no more so than many another might do with a little special attention. In all their efforts this people seem to exemplify the instruction: "To every man his work."

An Illinois church, though without a leader, occupies an indispensable place as a refuge to new believers. The good work has begun well and may it be for life with those who are started aright.

The gradual evolution of an English church from a Welsh one in Iowa, keeping even pace with the development of the people, suggests the true way to hold foreigners to Christ and the church.

We have always supposed money to be the bone and sinew of missions, but our Nebraska correspondent seems to consider it the flesh and blood as well.

A Chicago holiday occasion not only brought forth the superior talent of a church, but gave evidence of the large appreciation of it.

A revival that arouses the Sunday school is rich in possibilities of long and fruitful Christian lives. See news from Iowa.

Of Special Note.

How well it paid an Empire State church to ask for financial aid from an absent member.

Increase of membership on confession in Boston churches the last six years.

A fresh illustration of "bread upon the waters" in Nebraska.

The extraordinary record of a Massachusetts S. S. class.

Generosity of a great Illinois railroad to a little church.

A union home missionary rally in Nebraska.

MASSACHUSETTS CONGREGATIONALISM.

The figures which have been entered for the forthcoming Year-Book, showing the status of the Massachusetts churches at the close of last year, are as follows:

Churches.....	594
Added.....	7
Members.....	110,185
Additions.....	5,413
Additions on confession.....	3,378
Removals.....	5,312
Removals by death.....	1,827
Sunday school members.....	121,191
Benevolent contributions.....	\$688,578
Decrease in benevolences.....	\$37,886
Home expenditures.....	\$1,584,771
Increase in expenses.....	\$43,996

MICHIGAN DEDICATIONS.

Shiloh provided a great day for the village when the new meeting house was dedicated. This is the first church edifice in the place and is the outgrowth of an effort of a few women made four years ago. The sermon was preached by Rev. B. V. Child of Belding, and Rev. Mr. Stewart, a neighboring Methodist pastor, aided in the evening service. The pledges taken during the day amounted to \$475. Conklin also rejoices in a beautiful new edifice, which stands as the first in the village. It is the result of a spontaneous movement on the part of the people. Rev. William Ewing, State S. S. superintendent, visited the place a year ago and organized a school. Rev. Drs. D. F. Bradley and W. H. Warren and Messrs. F. G. Blanchard and William Ewing took part in the afternoon services. The building cost \$2,000, of which \$1,100 remained to be raised. Over \$800 were pledged in all. Rev. Archibald Hadden preached the sermon in the evening. The C. C. B. S. has voted \$300. The church starts free of debt. Rev. John Stapleton is pastor.

MEN'S WORK FOR FIVE YEARS.

The Sunday Evening Club of the First Church, Appleton, Wis., Rev. John Faville, pastor, held its fifth anniversary Feb. 21. The club started with 20 members and has enrolled 673, of whom 115 united the last year. Its receipts from all sources last year were \$2,332, a larger sum than ever before. The club has accomplished much more than to enrich the evening service and make it attractive. It has helped the finances of the church, since there are now 124 members who are regular contributors to the current expenses of the church who were not five years ago. It has become largely interested in the business affairs of the church, and through its committees assists in the morning service, while members have become regular attendants at that service. It has increased the attendance at the even-

ing service from an average of less than 150 to over 650. During last year through its instrumentality a chorus of over 100 male voices has been established, and now furnishes the music at both morning and evening service, which without doubt is the most potent force for permanent good yet put forth. From its membership have come additions to the church, which is a strong commendatory feature of good work. The illustrated souvenir program for this anniversary service gives a succinct summary of the work of the club as well as of the church.

THEOLOGICAL SEMINARIES.

Bangor.

The evangelist, H. L. Gale, gave an interesting and practical talk to the students, Tuesday, Feb. 23. —The Seniors under Professor Paine have entered upon the study of the Reformation. Professor Fisher's Church History is used as a text-book. —Professor and Mrs. Beckwith entertained the students at their home last Friday evening.

Andover.

The students celebrated the 400th anniversary of the birth of Melancthon by special exercises including papers on his life and selections from his hymns. —Dr. J. H. Dennison of Williamstown addressed the seminary recently on The Relation of Philosophy and Science to Miracles. —The class in New Testament theology has begun the study of Revelation. —The Senior Class has elected a supply committee. —The class in theology under Prof. George Harris has just finished the study of the doctrine of the person of Christ.

Hartford.

Rev. Dr. Hodges, dean of the Cambridge Divinity School, addressed the students in chapel lately. —Services were held in honor of Melancthon's birth, President Harttraft delivering the address. —Mr. E. B. Perry gave a pianoforte recital in Hosmer Hall last Friday afternoon. —Rev. Edward Judson, D. D., last Thursday afternoon, explained to the students the work of the Judson Memorial Church in New York city. —The first conference of the year between the students and the faculty was held last Wednesday evening. The subject of discussion was the Missionary Spirit. —The Annual Register of the seminary has just been published and may be obtained by applying to Professor Mitchell.

Yale.

Lectures were given last week on Missions by Rev. F. E. Haskins of the Presbyterian Board; on Lines of Development in Primitive Religions by Prof. D. G. Brinton of the University of Pennsylvania; on The Love and Study of Nature by Pres. G. S. Hall of Clark University, and on Waterloo by Prof. A. M. Wheeler. —The Senior address before the school was by Mr. C. P. Pierce on The Temptations and Danger of a Minister's Life. —The lecture in the Leonard Bacon Club course was by Dr. Alexander McKenzie on The Minister Limited. The club had a debating contest Feb. 24, in which H. F. Rall and C. S. Macfarland were selected to represent the school in the university contest March 1. —Papers were read on Wednesday before the Senior Class on The Christian Teaching of Children by Messrs. Stimson and Wright. —The Senior Class in Sociology, accompanied by Professors Blackman, Stevens and Brastow, has just spent two days in New York visiting social settlements and various methods of relief work.

Oberlin.

Dr. Nehemiah Boynton has just delivered a series of lectures upon Preaching. They were heartily appreciated. He also gave the "Thursday Lecture" before the whole college on Browning. —Rev. William Knight recently addressed the students on the modern treatment of delinquents. —Prof. G. F. Wright is preaching a series of sermons Sunday evenings on The Evidences of Christianity. —Prof. E. I. Bosworth conducted Bible work at the Y. M. C. A. Convention at Springfield.

Chicago.

Mr. L. B. Sperry of Oberlin greatly instructed the students lately by three lectures on the Science and Art of Living. —The faculty will make a radical change in the graduating exercises this year, making them less academic and more of the nature of a consecration service. The graduates who are required to present theses involving protracted study and investigation will have the change with delight. —The faculty granted a petition of the students for Washington's Birthday as a holiday. —Professor Paeth of the German department will leave early in April for a summer at Greifswald and for a visitation of the Separatist (Congregational) churches in Pomerania.

CONFERENCES AND ASSOCIATIONS.

N. Y.—The Susquehanna Association held its semi-annual meeting at Owego Feb. 23, 24. The sermon was by Rev. A. S. Wood. The central theme was The Church, and the following aspects were considered: More Hearty Giving to Benevolent Societies, Danger of Over Organization, Popular Amusements, How to Reach Non-Church-Goers, Temptations of the Ministry, Pastoral Visitation, Hindrances to Young Men, Supremacy of Faith and Influence of Our Policy in Spirit of Our Churches. Secretaries Curtis and Duncan and W. L. DeGroff of the S. S. Union spoke on their respective causes.

MD.—Washington Conference of churches met with Second Church, Baltimore, Feb. 16. One new church has been admitted, the University Park of Washington, which expects to introduce institutional methods among the colored people. Reports from churches were encouraging, Frostburg reporting additions of 45 for the year. Conference adjourned in the afternoon to attend the funeral of Mrs. M. R. Hawley of Baltimore. Invitations to the conference were sent to the Christian and Disciple churches in the vicinity. Two ministers of the Methodist Protestant Church were also invited. Among the topics were: Our Six Societies, and Go and Give.

CLUBS.

MASS.—The Fall River Club held its fifth annual meeting Feb. 17. James F. Jackson, Esq., was chosen president. Ladies' night was observed. The Sabbath Question was discussed. Dr. W. W. Adams led the discussion.

The Connecticut Valley Club meeting in Springfield, Feb. 23, considered Mary Lyon and the Higher Education of Woman. Prof. H. E. Hooker of Mt. Holyoke, Prof. H. M. Tyler of Smith, Professor Stratton of Wellesley and Pres. C. D. Harttraft of Hartford Seminary were the chief speakers. J. E. Stevens, Esq., is the new president.

N. H.—The Central Club held a largely attended meeting at the Franklin Street Church, Feb. 17. The social festivities were especially enjoyable. An excellent dinner was served by the ladies of the church, to which ample justice was done. The address, by Rev. A. E. Dunning, D. D., on Bible Study in the Church, was practical and profitable and was heard with great interest. Good music was furnished by a ladies' quartet.

The annual meeting of the Pascataqua Club was held at the Agricultural College, Durham, Feb. 22, with a large attendance, 160 sitting down to dinner, provided by the Durham Grange. Albert Demeritt, Esq., gave an interesting sketch of the settlement and early history of the locality, and following him Prof. G. P. Moore, D. D., gave an instructive address on Recent Discoveries in Egypt and Rev. Cyrus Richardson, D. D., on British and American Culture. Rev. George Lewis, D. D., was elected president. Resolutions favoring the abolition of Fast Day in New Hampshire and ratification of the Arbitration Treaty with England were passed. Several new members elected made the total nearly 200.

Washington's Birthday was celebrated by the Ashuelot Club in Keene, Feb. 22. Pres. M. H. Buckingham of Vermont University addressed the club on The Fathers and Their Children.

N. Y.—The Brooklyn Club observed a Washington's Birthday night at its February meeting. Elaborate decorations were an especial attraction. Gen. Wager Swayne, a veteran, and Rev. W. G. Puddfoot were the speakers.

O.—The Cleveland Club had a hearty welcome for Rev. Nehemiah Boynton, D. D., who was its guest and speaker at the February meeting. His theme was The Ministry of Today, and his earnest and strong setting forth of the need of intellectual, social and spiritual power was received with enthusiastic approval by laymen and ministers. Booker T. Washington and Rev. G. W. Moore were also guests, the former speaking briefly and eloquently upon the theme of the evening. Dr. Boynton and Mr. Washington both went the following day to Oberlin to lecture.

MICH.—The Eastern Club held a banquet at Detroit, Feb. 25. Addresses were given by prominent pastors of Detroit of different denominations on their respective topics: Why I am a Baptist, Congregationalist, Episcopalian, Methodist, Presbyterian, etc.

MINN.—The midwinter meeting of the Minnesota Club was held, Feb. 22, at Plymouth Church, St. Paul. The program, artistically executed in red, white and blue, comprised an evening of patriotism. Dr. E. P. Ingersoll spoke on The Washington Spirit, Prof. Maria L. Sanford gave an address on Washington not Merely a Steel Engraving. Rev. Messrs. W. H. Medlar, J. E. Smith, O. W. Waldron

and G. R. Merrill, D. D., responded to toasts. Choice music was furnished by the quartet of Plymouth Church, Minneapolis. The attendance was large and the lessons from the meeting most instructive.

The tenth meeting of the Southern Minnesota Club was held at Northfield, Feb. 22, and celebrated Washington's Birthday. Hon. O. W. Shaw presented a paper on Washington as a Man, and Prof. J. J. Dow another on Washington as a Military Leader. Several new members were received and the outlook for the club is promising.

NEW ENGLAND.

Boston.

[For other Boston news see page 313.]

Berkeley Temple. Last Sunday Mr. Francis Murphy closed his series of meetings with an afternoon and an evening service. Large audiences greeted him and he spoke with force. A number of converts responded to invitations to testify and as usual many signatures to the pledge were secured. At the close Mr. Murphy stated that he would be glad to come again. The first of April he begins a several weeks' series of meetings in Cambridgeport.

Mt. Vernon will hold Lenten services in the chapel every Friday night and on Sunday evenings. Topics for Sunday during March and April are: The Meaning of Lent, Be Clothed with Humility, Go Up Higher, Self Lost and Found, The Education of Responsibility, The Prospect of the Cross, The Retrospect of the Cross.

Old South. A course of Sunday evening lectures during Lent will be given by the pastor, Rev. Dr. G. A. Gordon, on Messages from the Cross. Sub-topics are: The Cry of Humanity, The Filial Spirit, The Divine Pity, The Great Assurance, The Moment of Despair, The Supreme Trust, The Eternal Victory.

DORCHESTER.—Pilgrim. Last Sunday evening a Mary Lyon anniversary service was held with a large attendance. Mrs. M. H. Hunt and others, alumnae of Mt. Holyoke, spoke. An offering for the college was taken at the close.

An interesting set of figures, compiled by Rev. D. W. Waldron in connection with his city missionary work, shows that the additions on confession to Boston Congregational churches for 1891-96 aggregate 2,573, of whom 378 came from missionary families.

How closely connected are the young people's societies and the Sunday schools was suggested at the Superintendents' Union last Monday night, when the services of the general secretary of the United Society of Christian Endeavor, Mr. J. W. Baer, were solicited to lead the thought of the union as to how Spiritual Life in the Sunday School Can Be Quickened and Deepened. The first condition noted by the speaker as a primary necessity was the indwelling of the Spirit in the teachers to be sought through thorough cleansing of their hearts. Consecration was the second step which followed naturally. With these two conditions of preparation effected the spiritual life would be stimulated and imparted to others. At the close of Mr. Baer's remarks Dr. Thomas Sims of Toronto spoke briefly.

Massachusetts.

BROOKLINE.—Leyden. A delightful proof of the interest in this young church which its neighbors feel was given last Friday evening when a delegation of 11 from Rev. E. M. Noyes's church at Newton Center presented themselves at the prayer meeting. A season of Christian fellowship was enjoyed and the ties of brotherhood were greatly cemented.

HYDE PARK.—Rev. A. W. Archibald, D. D., has been unanimously requested to withdraw his resignation. Last Sunday at the close of the morning service one of the deacons presented resolutions with that end in view, the whole congregation rising to vote for them. The final decision has not yet been given by the pastor.

LOWELL.—First Trinitarian. The pastor's Bible class held its 11th annual banquet on Thursday evening last, when interesting and congratulatory addresses were given by neighboring pastors and by the local representatives in the legislature. The class numbers 223 and has an average attendance considerably above 100. It especially desires to know of any other Sunday school class of equal membership and attendance.—Mr. Francis Murphy begins a gospel temperance campaign in this city March 14. Rev. G. H. Johnson is chairman of the committee of arrangements.

HOLBROOK.—The will of the late Sarah Holbrook of this place contains these bequests: To the A. B. C. F. M., the C. H. M. S., the C. C. B. S. and the A. M. A. \$10,000 each; to the Woman's Board, the Education Society, the W. H. M. A. \$5,000 each; to the Ministerial Aid \$2,000, to the Boston Seamen's Friend

Society \$1,000 and to Wellesley College for a scholarship \$3,000.

BARRE.—All departments are prospering with an unusual degree of interest during the fall and winter. The present membership is 164, including nine additions in 1896, and six in January. The benevolences last year amounted to \$1,029. Rev. J. F. Gaylord is the pastor.

PITTSFIELD.—The late Miss Sarah Martin left to the C. H. M. S. \$5,000, to the A. B. C. F. M. \$2,000, to Hampton Institute \$2,000 besides other bequests.

Maine.

AUBURN.—A delightful occasion was the recent meeting of the Maine Ministers' Association at High Street Church. About 150 clergymen from all parts of the State were present, the travelling expenses being assessed *pro rata* upon all. The afternoon was spent in a review and discussion of nine books bearing on the new theology. A banquet was served by the ladies of Elm Street Church, at which President Hyde presided, and short speeches were made by many present. In the evening Dr. G. W. Field gave a masterly address on The Desirableness and Reasonableness of the New Method of Interpreting the Old Testament.

MADISON.—The golden wedding of Rev. and Mrs. T. G. Mitchell was observed last month by a large gathering of relatives and friends. All the living children were present. Mr. Mitchell is the only Congregational minister in Maine today who was here in 1851, the year he came to Madison. He preached here 34 years, being at that time the only minister above Skowhegan. Numerous and valuable gifts, several original poems and many letters were received.

GARLAND held a recent entertainment and church social in the Town Hall, a large number being present and a good sum of money being voluntarily contributed toward the current expenses of the church. The Sunday evening services are well attended and considerable interest is manifested. Under the auspices of the C. E. Society preaching services are held at West Garland Sunday afternoons.

MUSCONGUS ISLAND.—A church of 12 members was formed here, which is the outgrowth of the work of Captain Allen, the coast missionary. Rev. Francis Southworth spent a week assisting, and the church is to be a branch of the Bethel, Portland, of which he is pastor. The membership will soon be increased.

EAST MACHIAS.—Every Thursday evening the vestry is converted into a reading-room for the boys and young men, and special efforts are much appreciated. A Shakespeare Club has also been formed for study.

BANGOR.—The Gale meetings held in City Hall are thronged at every service and many have signed cards, while a good number have made a decision for Christ.

The statistics for 1896 show 245 churches, three new ones having been added and none dropped; 195 ministers, 43 not in the pastorate; church membership 21,647, a net gain of 104; additions 1,132, 760 on confession; removals 909; benevolences \$76,452, an increase of \$5,058. Home expenditures show an increase of \$19,000, covered by the large amount expended by the St. Lawrence Church, Portland, in connection with the new building.—The Little Deer Isle new meeting house was first used for worship Feb. 4, but will not be dedicated till June.

New Hampshire.

LITTLETON.—A series of union services continuing five weeks under the lead of the pastors has resulted in the awakened interest of many, and nearly all heads of families, with a large proportion of men. The men's gathering Sunday afternoons has been a marked feature, and the harmony of co-operation has been conspicuous. By the exertions of the Ladies' Aid Society \$675 have been secured and applied towards the extinguishment of the parsonage debt.

LISBON.—Neighborhood prayer meetings at three different localities in the village are sustained by the Young Men's League on Friday evening in addition to their meeting Thursday evening. Rev. Ralph Gillam, with his singer, spent a recent Saturday and Sunday here, holding interesting and profitable services resulting in a manifestation on the part of a few of a desire to begin a new life.

EAST BARRINGTON.—Misses Moody and Williams, Christian workers, are conducting a series of revival meetings at Green Hill. A movement is started to secure funds for a chapel. The pastor, Rev. Daniel McIntyre, holds a well-attended preaching service Sunday afternoons in Grange Hall. Attendance at church and Sunday school has been large.

BARTLETT.—Rev. J. R. Horne, Jr., has made a new departure. He is accustomed to visit a single

house previously designated, having asked the occupant to invite his neighbors to be present and thus meet the pastor. On such occasions after a familiar talk on some religious truth a season of prayer is held. Experiment shows good results.

TAMWORTH.—Deacon Faxon has recently died at the ripe age of 87, followed a few hours later by his wife, aged 89, after a married life of 64 years. The time of his election as deacon is not remembered. He also served as superintendent of the Sunday school nearly 25 years.

FRANKLIN.—The annual report of work for the past year has been encouraging. Union meetings with the Christian Church have awakened much interest. The choir has been furnished by the ladies with new oak chairs.

HAKCOCK.—The first roll-call of the church was held this year and was well attended. The total membership is 113. Benevolent contributions the past year were \$100, and the parsonage buildings have been painted.

MERRIMACK receives a legacy of \$500 from the estate of the late Jane Kittredge, the income of which is to go for the support of preaching.

Vermont.

MONTGOMERY CENTER.—Miss M. A. Brokaw and Miss M. L. Barbour have worked here, assisting the pastor with encouraging results since the Week of Prayer. The former has now gone to Weathersfield to remain until the coming of the summer supply, and Miss Barbour, after aiding the pastor of East Fairfield in special services for a week, goes to Weston.

WATERFORD.—Mrs. C. R. Landou, who has been working here since the organization of the church last fall, is seriously ill, and the pulpit has been supplied by neighboring pastors.

St. JOHNSBURY.—South. A chorus of young people has been trained for the Sunday evening service.—**North.** Gen. O. O. Howard recently spoke at a union service.

The Ladies' Society in Brandon cleared \$60 recently by an entertainment in the Town Hall.

Rhode Island.

WESTERLY feels the financial stress in the loss of some investments and the lack of employment for many of its supporters. Large congregations are the rule and the interest does not flag. A flourishing lyceum league of young men is a feature. A union of the churches for revival services is in prospect. Rev. E. L. Warren is pastor.

PROVIDENCE.—Pilgrim. Fifty fragment jugs have yielded as savings for missions \$90 for the Ladies' Home and Foreign Missionary Societies.—**Elmwood Temple.** The pastor, Rev. E. T. Root, is preaching a series of evening sermons on The Modern Theophany.

Connecticut.

NEW HAVEN.—United. Dr. Newman Smyth addressed a large good citizenship meeting on the evening of Washington's Birthday. A recent Sunday morning offering for the C. H. M. S. amounted to \$475. The Men's Club service was addressed Feb. 21 by Mr. B. S. Greene of Worcester on What May a Public Library Do for a City? and on Feb. 28 by Dr. Alexander McKenzie in behalf of the work for the seamen.—**Dixwell Avenue.** The recent discussions in this colored church are being rapidly removed under the faithful ministry of Rev. T. N.



Celebrated for its great leavening strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands. ROYAL BAKING POWDER CO., NEW YORK.

Baker of Yale Divinity School. He was ordained Feb. 23. He is a graduate of Mt. Hermon School, Boston University and Yale Divinity School. His first schooling was at Hampton under General Armstrong.—*Redeemer*. An enjoyable reception to the pastor, Rev. W. L. Phillips, and his assistant, Rev. Mr. Peabody, was held under the auspices of the young people's societies, over 1,000 persons calling to extend their congratulations on the progress of the church work.—*Ferry Street*, which has had rather a trying existence of late, has been reorganized under the direction of Mr. William Dixon, who has been licensed by the local association to preach and engaged by the church as pastor for six months.

TOBRINGTON.—The French Protestants, numbering 60 families, all but four of whom are French Swiss, have been holding meetings Sunday afternoons in the Third Church, and have called Rev. Joseph Provost of the French Church, Springfield, Mass., to become their pastor. He has begun work. The C. H. M. S. of Connecticut appropriates \$500 towards his support and \$100 more a year for outside missionary work among his people throughout the State. He will be permitted to solicit \$200 in contributions; the new church will provide \$400 a year and the Congregational church gives \$100 in order to complete his salary. Mr. Provost is highly educated and a hard worker. During his stay at Springfield a new meeting house was built.

HARTFORD.—A meeting of the delegates appointed by the churches of the city to consider the feasibility of forming a Hartford Congregational Union was held last week in Memorial Hall. After discussing the recently adopted preamble and resolutions of the City Missionary Society, it was deemed unwise to proceed further with the formation of the proposed union. A resolution recommending the city society to the sympathy and support of the local Congregational churches was adopted.

WEST WOODSTOCK.—*Second*. The Sunday school and C. E. Societies have undergone a remarkable increase since Jan. 1. The attendance at public worship has averaged larger than for many winters past. An increase in membership is due to the activity of the Christian Workers who visited here some time ago, and the spiritual life of the church has not been so high for a decade and a half.

COLUMBIA.—Rev. J. P. Harvey presented a handsome clock purchased by about 70 persons residing in the center of the town to Deacon E. P. Lyman recently, for his efficient service in breaking out paths in snowstorms, so the people could get to church. A band was also in attendance and assisted in surprising the deacon and making this novel occasion noteworthy.

CANAAN.—Rev. C. W. Hanna has conducted a series of evangelistic services in the Waungam School district with great success, 18 converts being reported. A small Sunday school has been organized that is faithfully attended by all its members. As a result of the labors 18 persons will join the church in South Canaan, and five will join at Falls Village.

NEW LONDON.—*First*. The men gave a supper last week Thursday evening, the proceeds going towards equipping the meeting house with electric lights. Everything was cooked in chafing dishes, and some of the men proved themselves experts.

Pomfret has been holding special evening services under the direction of Rev. W. B. Greene, assisted by neighboring pastors.—The Martha Washington reception and loan exhibition in First Church, East Hartford, was instructive from a historical point of view and netted \$107.

MIDDLE STATES.

New York.

BROOKLYN.—The annual meeting of the Brooklyn auxiliaries of the Woman's Board of Foreign Missions met, Feb. 24, in the Lee Avenue Church. The attendance was large, and the programs for morning and afternoon most interesting. Mrs. J. B. Clark, wife of the pastor, delivered the address of welcome. The two-minute reports from the 20 auxiliaries were inspiring in their account of work, and the addresses of missionaries from the field stirred the hearts of the hearers to greater devotion. The noon intermission was made a social affair. Visitors from a distance brought their own luncheon, and hot tea and coffee were served by the ladies of the church. Rev. J. B. Clark, the pastor, who is still in California, has now entirely recovered from his accident, and will be in his pulpit again the first Sunday in April.

WATERTOWN, Rev. S. G. Heckman, pastor, is making rapid advances, it having reached the second place in membership in its association. It is thoroughly organized for efficient work. The King's Daughters make garments for the needy ones in the South, a home department is vigorously pushed by

the senior deacon, the musical members of the congregation are formed into a class and employ a trained teacher. This has greatly elevated the service of song in all departments. A young men's orchestra has been formed for the Sunday school. The church is illustrating, in an unusual degree, the principle to every man his work, and the center of all is an earnest spiritual life.

NEWBURGH is drawing to the end of the first year of Rev. E. F. Neilson's pastorate, and it has been one of unusual success. A gain of 53 members, an estimated gain of 65 in morning and 125 in the evening Sunday services and 70 in prayer meeting attendance constitutes an encouraging record. A floating indebtedness of \$500 has been reduced to less than \$100. A general demand for Bible study on the part of the people has been met by the organization of a class for men by the pastor, for young ladies by the pastor's wife, for women by a lady of the congregation, and for Endeavorers by one of the deacons.

NEW YORK.—The yearly statistics of forty-three churches of the Manhattan-Brooklyn Conference have been recorded by Rev. E. H. Byington as follows: membership, 16,895; additions, 1,323; on confession, 596; S. S. enrollment, 24,014; average attendance, 14,933; C. E. members, 2,749; total benevolences, \$152,685; expenses, \$325,217.

CAMDEN, Rev. Edward Evans, pastor, is united and enthusiastic. An effort to raise a \$500 debt has been specially successful; an absent member appealed to sent his check for \$200. The pastor is giving a series of addresses Sunday evenings on familiar proverbs.

CLAYTON, Rev. William Excell, pastor, is encouraged by the results of a month's special meetings, nearly 20 persons, some of them heads of families, having declared for Christ.

PERRY CENTER is regretful at the loss of the pastor, Rev. J. J. Shingler, who goes to Columbus, O. The church has been specially prosperous under his ministry.

New Jersey.

NEWARK.—*First*. Prayer meetings have improved greatly of late. Congregations have increased somewhat and have changed markedly. The pews have rented unusually well. A paid quartet is a new feature this year. The Ladies' Missionary Society has been reorganized, and now instead of a handful numbers from 75 to 100. It meets fortnightly.

EAST ORANGE.—*Swedish*. After a successful pastorate of four years, during which a new house of worship has been built and many received into the church, the pastor, Rev. A. P. Nelson, has gone to the Swedish church of Lowell, Mass. The church is at present straitened in resources but is otherwise doing well.

CHATHAM.—The Ladies' Society has just been favored with a lecture on Constantinople by Rev. C. A. S. Dwight, for seven years a missionary there. A union meeting in the interests of the Armenian orphans has been arranged, to be addressed by Dr. W. A. Farnsworth, late of Caesarea.

ASSURY PARK.—This church, not yet a year old, has received from six to 11 members at every communion service. Its membership is now 171.



top shelf and side shelves for a pitcher, with glasses, a coffee urn, a chocolate mug or a carafe. The mirror is beveled French plate. There is a lined partitioned silver drawer. The closet has shelves and every drawer is dust proof. Separate locks; polished brass mountings; extra stout castors; hand-carved panels and gallery. And the price is only \$20.
General Catalogue for 1897. Square octavo, 256 pp., 300 illustrations. Sent to any address on receipt of five 2-cent stamps for postage.

PAINE FURNITURE CO.,
48 CANAL STREET, BOSTON.

THE SOUTH.

Maryland.

BALTIMORE.—*First* suffers severe loss in the death of Mrs. M. R. Hawley, who was prominent in all benevolent work, vice-president of the Y. W. C. A. of the city and a liberal giver to home missions. She built the church at Monterey, Pa., helped support it, and completed arrangements with the H. M. S. whereby the society agrees to continue supporting the church for 10 years. Among her public bequests are: \$6,000 to the Y. W. C. A., \$2,000 to the Y. M. C. A., \$3,000 each to the Philadelphia

Continued on page 319.

March

April, May are the months in which to purify the blood, for at no other season is the body so susceptible to benefit from medicine. The peculiar purifying and reviving qualities of Hood's Sarsaparilla are just what is needed to expel disease and fortify the system against the debilitating

April

effects of mild weather. The blood at this season is loaded with impurities which are promptly and thoroughly removed by Hood's Sarsaparilla, and strength, health, vigor and vitality succeed to weakness, debility, and that tired feeling. Hood's Sarsaparilla

May

cures, when in the power of medicine, scrofula, salt rheum, sores, boils, pimples, all humors, dyspepsia, biliousness, sick headache, indigestion, general debility, catarrh, rheumatism, kidney and liver complaints, and all diseases arising from or promoted by impure blood.

HOOD'S Sarsaparilla

Is the One True Blood Purifier. All druggists. \$1.
Hood's Pills the best family cathartic and liver stimulant. 25 cents.

A STEADY DROP.

In 1892, \$35; in 1893, \$28; in 1894, \$24.

TODAY \$20.

This is the history of the price movement all along the line since 1888. Furniture has gone so low in price that where we sold one piece in 1888 we are selling four pieces today.

Look at the value, for example, in this Sideboard at \$20, not forgetting that it is fine cabinet work throughout and very different from the cheap bargain furniture sold wholly on its price.

This board stands 76 inches in height and is of solid White Oak.

It has all the outfit of the most expensive patterns. There is a broad top shelf and side shelves for a pitcher, with glasses, a coffee urn, a chocolate mug or a carafe. The mirror is beveled French plate. There is a lined partitioned silver drawer. The closet has shelves and every drawer is dust proof. Separate locks; polished brass mountings; extra stout castors; hand-carved panels and gallery. And the price is only \$20.

General Catalogue for 1897. Square octavo, 256 pp., 300 illustrations. Sent to any address on receipt of five 2-cent stamps for postage.

THE BUSINESS OUTLOOK.

While merchandise moves slowly, it cannot be denied that the tone of business has perceptibly improved during the past week. This is to be seen in several different directions. Prices of many staples are stronger and show advancing tendencies; the iron and steel trades are becoming healthier, and the woolen industry is quite active, manufacturers buying heavily of raw wool in anticipation of a duty being placed on the latter. Even the cotton goods market presents a little more encouraging aspect.

Owing to the enormous orders for steel rails placed on the break in the schedule price about a month ago, the mills have work which will keep them busy for months to come. It is estimated that the orders for steel rails and the work of laying them will mean the putting into circulation of \$35,000,000. The demand for Bessemer pig iron is brisk, in excess of the production, in fact.

A notable feature of the general situation has been the decline in the price of wheat. The last year's crop was evidently larger than is allowed in the Government report. Furthermore, there is no longer a powerful bull pool in wheat in Chicago, as there was some months ago. That pool long ago converted paper profits into cash. It looks as though dollar wheat was more remote than some of the enthusiasts thought when prices were advancing so rapidly.

Leather and shoes are in more inquiry and prices are firmer. Of course, as the building season approaches, there will be a sharper movement in lumber and in building materials generally. One of the most encouraging factors of the whole situation is the steady improvement in railroad earnings. This is substantial proof that the movement of merchandise is growing larger. In the stock market there is also a better feeling and speculation is daily growing broader.

A THOROUGHLY ATTRACTIVE CALIFORNIA TOUR.—There are many persons who would like to see California in the early spring, and at the same time who wish to escape the trying climate of the East at that season of the year, who have not the time to spare for a protracted trip. It is just this class who will be especially interested in Messrs. Raymond & Whitcomb's latest announcement of a forty-days' tour to the Pacific Coast wholly under personal escort. The party will leave Boston March 15, and visit all the important resorts in California, from San Diego and Coronado Beach to Monterey and San Francisco. Everything will be carried out in the best manner, and the sight-seeing facilities will be unequalled. Nevertheless, no time will be wasted, so that the business man can accomplish the whole delightful journey, as already said, in forty days. It is an exceptional opportunity to see the marvels of the continent. A circular giving the full itinerary will gladly be sent by mail. Address Raymond & Whitcomb, 296 Washington Street, opposite School Street, Boston.

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Only four words but what
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Macculier Parker Company,
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51st Annual Statement of the CONNECTICUT MUTUAL Life Insurance Co., Of Hartford, Conn.

NET ASSETS, January 1, 1896, \$60,764,020.64

RECEIVED IN 1896.

For Premiums, . . . \$4,743,236.75
For Interest and Rents, 3,139,405.22
Profit and Loss, . . . 50,140.75
\$7,932,782.72
\$68,696,803.36

DISBURSED IN 1896.

For claims by death
and matured en-
dowments, . . \$4,508,018.25
Surplus returned
to policy holders, 1,274,658.62
Lapsed and Sur-
rendered Policies, 759,247.93

TOTAL TO POLICY-HOLDERS, \$6,541,924.80

Commissions to Agents, Sal-
aries, Medical Examiners'
fees, Printing, Advertising,
Legal, Real Estate, and all
other Expenses, . . . 836,715.97
TAXES, . . . 326,490.98
\$7,715,131.75

BALANCE NET ASSETS, Dec. 31, 1896, \$60,981,671.61

SCHEDULE OF ASSETS.

Loans upon Real Estate, first lien, . . \$35,722,498.00
Loans upon Stocks and Bonds, . . . 12,300.00
Premium Notes on Policies in force, . . 1,065,427.28
Cost of Real Estate owned by the Comp'y, 8,788,184.43
Cost of United States and other Bonds, 13,606,034.97
Cost of Bank and Railroad Stocks, . . 389,954.00
Cash in Banks, . . . 1,392,194.53
Bills receivable, . . . 4,141.86
Agents' Ledger Balances, . . . 936.54
\$60,981,671.61

ADD
Interest due and accrued, \$1,078,701.64
Rents due and accrued, 39,763.69
Market value of stocks
and bonds over cost, 499,278.03
Net deferred premiums, 274,266.70
Net uncollected premiums, 78,667.21
\$1,970,677.27

GROSS ASSETS, December 31, 1896, \$62,952,348.88

LIABILITIES:
Amount required to rein-
sure all outstanding
Policies, net, Company's
standard, . . . \$54,659,748.00
All other liabilities, . . 1,139,303.84
\$55,799,051.84

SURPLUS, . . . \$7,153,297.04

Ratio of expenses of management to re-
ceipts in 1896, . . . 10.55 percent.
Policies in force Dec. 31, 1896, 66,441
Insuring, . . . \$137,422,626.00

JACOB L. GREENE, President.

JOHN M. TAYLOR, Vice-Prest.

EDWARD M. BUNCE, Secretary.

DANIEL H. WELLS, Actuary.

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Financial. Guaranty Trust Co. of New York.

Mutual Life Building,
65 CEDAR STREET, N. Y.

CAPITAL, . . . \$2,000,000
SURPLUS, . . . \$2,000,000

ACTS AS TRUSTEE FOR CORPORATIONS,
FIRMS AND INDIVIDUALS, AS GUARDIAN,
EXECUTOR AND ADMINISTRATOR, TAKES
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HENRY A. MURRAY, Treas. and Sec.
J. NELSON BORLAND, Assist. Treas. and Sec.

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Robert Goellet, Walter G. Oakman,
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R. Somers Hayes, Frederick W. Vanderbilt,
William C. Whitney.

HOME INSURANCE COMPANY OF NEW YORK, OFFICE: NO. 119 BROADWAY.

Eighty-Seventh Semi-Annual Statement, Jan., 1897.

SUMMARY OF ASSETS.

Cash in Banks, . . . \$306,932.86
Real Estate, . . . 1,748,857.41
United States Stocks, . . . 1,497,762.50
State Bonds, . . . 25,000.00
City Bonds, . . . 821,974.81
Rail Road Bonds, . . . 1,624,495.00
Water Stocks, . . . 85,500.00
Gas Stocks and Bonds, . . . 115,925.00
Rail Road Stocks, . . . 2,476,585.00
Bank Stocks, . . . 311,500.00
Trust Co. Stocks, . . . 85,150.00
Bonds and Mortgages, being 1st lien on Real
Estate, . . . 423,786.71
Loans on Stocks, payable on demand, . . . 143,100.00
Premiums uncollected and in hands of
Agents, . . . 602,866.76
Interest due and accrued on 1st January, 1897, . . . 55,478.34
\$10,362,224.39

LIABILITIES.

Cash Capital, . . . \$3,000,000.00
Reserve Premium Fund, . . . 4,250,527.00
Reserve for Unpaid Losses and Claims, . . . 705,126.69
Net Surplus, . . . 2,346,268.71
\$10,362,224.39

D. A. HEALD, President.

J. H. WASHBURN, Vice-Presidents.

E. G. SNOW, Vice-Presidents.

W. L. BIGELOW, Secretaries.

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NEW YORK, January 12, 1897.

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sales of
CHEQUE BANK CHEQUES**
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Agency of the U. S. Cheque Bank, Ltd.
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8% Municipal Warrants Safe as bonds and
Write for details. ROBT. E. STRAHORN &
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North Adams Training School for Nurses. An op-
portunity for excellent training is offered by the North
Adams Training School for Nurses. Apply to Mrs. John
Bracewell, North Adams, Mass.

Religious Notices.

Religious and ecclesiastical notices, addresses of ministers
etc., published under this heading at ten cents a line.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall
St., New York. Incorporated April, 1833. Object: to
improve the moral and social condition of seamen. Sus-
tains chaplains and missionaries; promotes temperance
homes and boarding houses in leading seaports at
home and abroad; provides libraries for outgoing ves-
sels; publishes the Sailor's Magazine, Seamen's Friend
and Life Boat.

Contributions to sustain its work are solicited, and
remittances of same are requested to be made direct to
the main office of the Society at New York.

JAMES W. ELWELL, President.

REV. W. C. STITT, Secretary.

W. C. STURGES, Treasurer.



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FACTURERS'
PRICES.

JOHN H. PRAY, SONS & Co.,
CARPETS AND UPHOLSTERY.
WASHINGTON ST.
OPP. BOYLSTON ST.
BOSTON.



Continued from page 317.

branch of the Woman's Board and the W. H. M. U. of New Jersey and to the trustees of First Church, \$7,000 for the support of Hawley Memorial Chapel, \$2,000 for the use of Second Church and \$5,000 for the use of First Church. The A. B. C. F. M. also receives \$25,000, and after other gifts the residue will be divided equally between the C. H. M. S., the A. M. A., the C. C. B. S. and Colorado College.

Tennessee.

DEER LODGE.—Special services have been blessed with the hopeful conversion of nine persons, and others made their first public confession. The pastor, Rev. George Lusty, had the great joy of receiving 12 persons into the church on confession. The church has now a membership of 59 and is one of the most active churches in the mountains of Tennessee.

Florida.

NEW SMYRNA.—Owing to a needed change of climate for his wife, Rev. A. T. Fuller has resigned, to take effect April 1. He has justly won the esteem of the community. The C. E. Society and Sunday school are flourishing.

THE INTERIOR.

Ohio.

CLEVELAND.—Euclid Avenue voted recently to accept the resignation of Rev. H. M. Ladd, D. D., to take effect at his request March 1. The church also voted that full salary and use of parsonage should continue till May 1, and made also a gift of \$500.—Rev. G. W. Moore and the jubilee quartet of singers have been at the Pilgrim, First, Euclid Avenue and other churches. Sec. W. F. McMillen and Mrs. Bryner are also visiting the churches in this vicinity. Mrs. Bryner's rare ability as a teacher and her earnestness and spiritual power as a speaker have made a deep impression. The Sunday School Society renders a valuable service to the schools and churches by sending her to awaken an interest in the work of the home missionary societies.—Olivet is supplied for the present by Mr. F. Williams, a member of Union Church, formerly a Methodist local preacher.—The visit of Rev. G. W. Moore and the singers not only brought money to the treasury of the A. M. A., but excited a distinctly spiritual and evangelistic influence in the churches which were fortunate enough to hear them. Over 2,000 persons heard them at Pilgrim Church on a Sunday evening, and in the evangelistic after meeting all the singers told briefly the story of their own conversion.

MANSFIELD.—Mayflower has just passed through a refreshing season. Beginning with the Week of Prayer meetings were held for five weeks, and in February as a result 21 persons were received into membership. Of this number 10 were men and 10 were wives. The meetings were conducted by the pastor, Rev. R. H. Edmonds, with two weeks of assistance by Rev. Albert Bowers of Ruggles. In the past year, notwithstanding the hard times, this church raised more money for home expenses and benevolence than in any previous year.

ELYRIA.—Rev. W. E. Cadmus, formerly of Hingham, Mass., began work the middle of last month. The church is the strongest in this growing city of 10,000 inhabitants and is one of the strong churches in the State outside the large cities. It is unanimous and enthusiastic in support of Mr. Cadmus. Its previous pastor, Rev. E. E. Williams, was greatly beloved as pastor for 24 years.

AURORA has just closed two weeks of meetings, L. S. Chafer and wife assisting the pastor, Rev. F. O. Eggleston, in singing, visitation and conference. Bible readings and prayer service were also held each afternoon. The efforts proved a blessing to the whole community. The end is not yet, for a new spirit of prayer is present.

WAKEMAN is united under the energetic ministry of Rev. Jesse Hill. At present he is delivering a series of sermons to young men. The congrega-

tions are large, the prayer meeting room is always filled and the church was never in a better spiritual, financial and social condition.

Illinois.

[For other Chicago news see page 302.]

MOOND CITY.—Remarkable gospel meetings are in progress, the Congregational and Methodist forces uniting in a special effort led by Ben Deering. The entire community is stirred. In this town of about 3,000 population saloons are abundant, but are losing many of their old patrons and the churches are receiving additions. The Congregational church has, at present, no pastor. A neighboring minister, Rev. R. W. Purdue, aided the church, Feb. 21, in receiving into its fellowship 50 persons on confession.

CHICAGO.—Pilgrim. Feb. 22 a Washington banquet was held, at which over 500 sat at the tables. The pastor, Dr. G. R. Wallace, presided, and responses to toasts were given by one judge, four professors, two lawyers, one military officer, one author and one editor, all but one of the speakers being members of the church. The evening congregations in this church have become so large that it is with great difficulty the people are seated at many of the services.

ALBION.—First. State Evangelist C. F. Van Anken aided Rev. E. E. Shoemaker, the pastor, for two weeks in special meetings. A good work closed

Continued on page 320.

Advance Styles in

SPRING

MILLINERY

Our head Milliner has just returned from Paris, and we are now prepared to show you advance styles in Spring Millinery. Here are some charming Trimmed Hats for early Spring wear. Come, if only to look.

Ladies' and Misses' Straw Hats.

All the newest styles in untrimmed Straw Hats for Ladies and Misses are being gathered here as fast as they're put forth by the makers.

The best in Millinery at moderate cost.

WM. S. BUTLER & CO.,

Millinery, Dry and Fancy Goods,

90 to 98 TREMONT ST., BOSTON.



At twenty-five minutes after nine

in the morning, begin with Booth's Hyomei, the Australian "Dry Air" treatment. Use the inhaler every hour until bed time, then put a few drops of

"Hyomei"

on your pillow. If one day's treatment doesn't relieve your Bronchitis, Asthma, Catarrh or Cold, and if continued use doesn't cure, read the guarantee below. Booth's Hyomei "CURES BY INHALATION."

PENNSYLVANIA COMPANY—WESTERN DIVISION,
Office of the Superintendent,
C. D. LAW, Supt.

FORT WAYNE, IND., Nov. 3, 1896.

DEAR SIR:—In March last I was suffering from a severe catarrhal cold. My right ear was almost totally deaf, and the ringing in it was exceedingly annoying. I purchased an outfit and commenced its use, continuing through the day as I would have opportunity. About 5 p. m. the congestion in the eustachian tube disappeared, my hearing was fully restored, and I have since had no recurrence. Since then I have, on several occasions, checked and cured bronchial colds, and I have no hesitancy in recommending it. Very truly yours, C. D. LAW.

Guarantee. I will refund the money to all persons purchasing Booth's Pocket Inhaler Outfit anywhere in the United States, during 1897, who will say that HYOMEI has done them no good, on condition that they apply direct to the head office, 23 East 20th Street, New York City. (Signed) R. T. Booth

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled slowly through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, and thousands who have been helped and cured.

Pocket Inhaler Outfit Complete, by Mail, \$1; (for foreign countries add \$1.00 postage); outfit consists of pocket inhaler, a bottle of Hyomei, a dropper and directions for using. If you are still skeptical, send your address; my pamphlet shall prove that Hyomei cures. Are you open to conviction? Extra bottles of Hyomei Inhalant by mail, or at druggists, 50 cents. Hyomei Balm for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute. In stock at the leading wholesale drug houses of Boston, Philadelphia, Chicago, and all leading business centers.

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CASH or on EASY PAYMENTS. To suit your circumstances. Pianos and your own home under our special warrant required in advance. Safe delivery to purchasers. REFERENCES—Our bank, your bank, any bank, the editor of this paper, or any of the multitude of patrons who have purchased millions of dollars worth of instruments from us during the past 35 years. Our new book "The Heart of the People," containing a thousand recent references, sent free. Don't fail to write at once to

CORNISH & CO., Piano and Organ Makers. Washington, N. J.

Send for our new 1897 Catalogue, illustrated in colors, containing full descriptions of all our Pianos and Organs. REMEMBER we are the only firm of actual manufacturers of our Pianos and Organs. Organ shipped on thirty days' trial in for twenty-five years. No money re-chaser guaranteed. TERMS: No Satisfaction. No Pay. NOTE:—At an advertisement we will sell to you first purchaser a piano one of our fine PIANOS, specially fitted and finished for only \$160, or one of our latest PARLOR ORGANS for \$250. Also, extras for each instrument FREE.

ESTABLISHED 35 YEARS.



Continued from page 319.

Feb. 14, when 13 adults united with the church. It is expected that as many more will be received. At the closing service Sunday evening the room was crowded and half as many stood outside.

BEECHWOOD. Rev. C. D. Borton, pastor, has received the gift of a lot from the Illinois Central Railroad Co., on which to erect a house of worship. This will cheer the little band and with the help of the Building Society it will now be able to have a meeting house of its own.

CLIFTON AND ASHKUM.—Rev. Howell Davies has supplied these churches with much acceptance for a few weeks. In the latter place he held meetings daily, and as a result 10 persons united with the church.

Indiana.

TERRE HAUTE.—*Second.* A recent day of unusual interest was when 23 persons united with the church as the first fruits of the season of special religious interest which began with the Week of Prayer. The church occupies a field in the eastern section of the city, a mile distant from First Church. It originated in a Sunday school jointly conducted under the care of the C. H. M. S. and the First Church. Its convenient and tasteful edifice is now thronged with worshippers and the outlook is hopeful. Dr. W. F. Harding is pastor.—*First.* Rev. C. H. Percival, pastor, has its work well in hand. The pastor and his wife have been received with enthusiasm, and large numbers attend their weekly "at home" receptions. The evening congregations have largely increased and special interest is manifested in the S. S. and C. E. work. Several of the best workers are engaged in the Light House Mission in the river district.

INDIANAPOLIS.—*Plymouth* observed Feb. 21 as an anniversary of Washington. Lessons in civics were given by the pastor, Rev. F. E. Dewhurst, morning and evening and there was an elaborate stereopticon service under the McCulloch Club. In the afternoon the pastor addressed the Progress Working Men's Club of the city on Washington. The recent efforts of this church and of the ably officered McCulloch Club to excite popular interest and strike telling blows for municipal righteousness have been timely, discreet, educational in type, eminently successful.

Michigan.

DETROIT.—*Old First* has suffered a severe loss in the death of Dr. W. R. Scurr, a much esteemed member. He had the largest practice of any physician in Detroit among the poor, to whom he was a sincere friend and helper. He was an ordained pastor of one or two Michigan churches before he studied medicine. He died of acute tuberculosis, contracted while attending a colored patient, and was 49 years of age. The worthy janitor also expired suddenly while attending to his duties last week.

SAINT JOHNS.—Dr. H. E. Butler, pastor here for three years, has resigned. This period has been fruitful, 110 new members having been added, a net gain of 72. Over 70 members of the Sunday school have signed cards this winter expressing their desire to become Christians. The C. E. membership has increased from 64 to 85 the past year.

STANTON.—Last month an interesting service was held, celebrating the ten years' continuous pastorate of Rev. W. C. Burns. Many pastors and friends spoke or sent congratulatory messages; and the pastor spoke a few appropriate words.

GRAND RAPIDS.—*Barker Memorial.* As the result of services held by Evangelist Joel Martin 12 new members have been received, 10 on confession. Mr. Martin is now holding meetings in the Second Church.

FENWICK.—Union meetings of the Methodist and Congregational churches, led by the two pastors, have had full houses and deep interest.

Statistics of Michigan churches for 1896 show: members, 31,622, a gain of 1,022; additions, 3,446; Sunday school enrollment, 39,478, a gain of 590; benevolences, \$61,727, a decrease of \$8,017. There are 347 churches, a gain of four. These churches have received over 50 members each: Port Huron, First, 105; Detroit, First, 99; Calumet, 94; Port Huron, Ross, 85; Hancock, 68; Grand Rapids, First, 65; Detroit, Brewster, 62; Constantine, 64; Greenville, 58; Saginaw, 56; Benton Harbor 55; Wolverine 55.

Wisconsin.

NECEDAH is greatly blessed in the service of Rev. Jesse Barles, who came here last summer, expecting to return to complete his course at Yale Divinity School. But he was prevailed upon to remain for a year. He married and took possession of a furnished house for the season. Sec. H. W. Carter

Continued on page 321.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR Cincinnati.
COCKSTEIN Cincinnati.
ATLANTIC New York.
ERADLEY New York.
BROOKLYN New York.
JEWETT New York.
ELSTER New York.
UNION New York.
SOUTHERN Chicago.
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MISSOURI St. Louis.
RED SEAL St. Louis.
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JOHN T. LEWIS & BROS CO Philadelphia.
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DON'T be penny wise and pound foolish by buying the "just-as-good mixtures," "so called White Lead," or other substitutes for Pure White Lead.

In painting, the cost of labor so far exceeds the cost of material that the best only should be used. The best is Pure White Lead (see list of brands which are genuine) and Pure Linseed Oil.

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

National Lead Co., 1 Broadway, New York.



What Doctors Say About Wearing Rubbers

A famous New York doctor, Dr. W. C. Phillips, was lecturing on health. It was a bad night, and he began "How many of you wore rubbers to-night? Hands up. Not half of you. I thought so. Every one of you should have rubbers on a night like this. To go without them, is to invite colds, bronchial trouble, catarrh, or pneumonia."

And every doctor says the same—"wear rubbers."

"CANDEE" RUBBERS

are made by the oldest rubber makers in the world. Every style—Boots, Shoes, Arctics, Gaiters, but only one quality—unvaryingly the first.



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IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

Continued from page 320.

met with a generous response to his home missionary plea Feb. 21. The pastor is preaching a series of Sunday evening sermons on Ian Maclaren's Creed.

DODGEVILLE.—Plymouth, Rev. R. Titmarsh, pastor, which has severed its connection with the old Primitive Methodist Church, was recognized, Feb. 15, as a Congregational church. It has about 125 members and bears the above new name. The sermon was by Rev. T. J. Brown.

BARABOO.—The past three weeks the churches of this place have joined in special meetings held by the Y. M. C. A. and led by Mr. Lindfield. A spirit of earnest work has prevailed and many, especially young people, have enlisted for Christ.

THE WEST.

Missouri.

ST. LOUIS.—First held a patriotic service on the eve of Washington's Birthday, the illuminated program bearing a portrait of the "father of his country" and his coat of arms. An interesting feature was the address by Rabbi Leon Harrison.

Iowa.

HITEMAN.—Since the coming of Rev. Owen Thomas, less than two years ago, the church has developed from a handful of Welsh people who gathered on Sunday mornings into a strong organization with Sunday school and C. E., holding five services per Sunday, one in Welsh, the others in English. The accessions during the past year number 58, of which 32 followed special evangelistic services. Improvements have also been made on the edifice.

SARGEANT'S BLUFF is taking on new life and courage. Feb. 21, as a result of special meetings in which Rev. W. A. Pottle of Onawa assisted the pastor, Rev. J. M. Turner, 15 members were received, with promise of more to follow. The spiritual awakening in the Sunday school contributed largely to the success of the meetings.

POSTVILLE.—Rev. S. W. Pollard reports "a glorious revival with about 150 converts." The Congregational and M. E. churches united in meetings conducted by Evangelist Corder. The prayer meetings have outgrown the lecture-room, and the auditorium is too small both for preaching services and the Sunday school.

GREEN ISLAND.—From a Sunday school planted about a year ago in a country neighborhood 14 members have been received. Rev. S. A. Wheelwright is pastor here and also at Preston. During the two years of his service at the latter point the membership has doubled.

DUBUQUE.—Summit. At the West Hill Chapel Rev. G. M. Orvis recently held a series of gospel meetings resulting in 30 accessions to the home church. Steps are being taken to organize a church at West Hill.

SLATER.—This little church is greatly strengthened by the addition of 10 members, the first fruits of revival meetings conducted by Rev. B. C. Tillet, with the assistance of Rev. Joseph Steele, a neighboring pastor.

Minnesota.

ST. PAUL.—Atlantic, under its new pastor, Rev. W. W. Lewis, is struggling to pay its floating indebtedness. Were the H. M. S. not crippled the church would receive aid. Congregations have increased and the outlook is hopeful. —Milton Street has been greatly strengthened by the coming of a pastor. Twenty-two persons have recently united. The church holds the only service in a large section of the city, but the people are poor. —Pacific. Congregations have increased, with large additions to the membership, and prospects for growth are bright under the new pastor, Rev. J. A. Jenkins. —Plymouth is still considering the problem of its location. Many of the members earnestly desire to keep an independent organization.

MINNEAPOLIS.—Forest Heights. Revival meetings have been held by the new pastor with a number of conversions, and 24 persons united at the last communion. The coming of new families adds strength. —Mizpah. On account of financial conditions the church has lost its pastor, but the H. M. S. sends an evangelist and it is expected to supply the field in connection with another. —Vine has been pastorless for a few months, but has been supplied by different city ministers. A pastor has been called and the church is enthusiastic at the prospect of his coming.

FAIR OAKS, developed from a C. E. Society, is commonly without a preacher, except as supplied by the neighboring pastors. It is a church in the woods. Rev. T. H. Lewis of New Brighton has assisted in revival meetings, with good results. The

Endeavorers sustain services when there is no preaching.

SWANVILLE.—Little interest has been manifested for several years in the organization, and the hold of the minister upon the community has been slight. The pastor, Rev. W. F. Frost, has been holding revival meetings, with conversions, and prospects are bright for spiritual work.

FAIRMONT is united and prosperous under Rev. J. P. Dickerman, raises more money than ever before, has outgrown its meeting house and has raised a subscription for a new one, which it expects to build in the spring.

WORTHINGTON.—A series of union meetings has been held, Major Hilton assisting. A number of persons have asked for prayers and many have confessed faith in Christ.

HUTCHINSON.—Revival meetings have been held for three weeks, Rev. William Hardcastle assisting, with much interest and several conversions and accessions.

Nebraska.

SARGENT.—Home missionary rally day was observed Feb. 24, the neighboring churches of Arcadia, Wescott and Taylor joining, and their pastors making addresses. The program was finely worked up, the various claims of the society upon the gratitude and loyalty of the people being strongly presented. After a generous offering, in which all the churches shared, a bountiful collation was served by the ladies of the home church. The evening meeting was made introductory to a series of union evangelistic meetings. Rev. W. C. Phipps, the pastor, whose health was so poor in the autumn that grave fears were entertained that he would be compelled to leave the work, is now much stronger.

INDIANOLA, an org the first in the Western part of the State to assume self support, now weakened by removals and by loss of members, has been obliged to return to the H. M. S. list, but is pushing its work with vigor. The Sunday school is prosperous, a large number of adults being in the Bible class. Rev. A. S. Houston is pastor.

ARCADIA has just paid \$125, pledged at the time of dedication, with \$40 to the C. C. B. S.; and has also raised the cost of insurance. The monthly pledges are so promptly met that the pastor, Rev. J. F. Smith, never has to wait for his salary. The Sunday school recently presented him with a fine cathedral clock.

HAVELOCK.—The special services here, under the lead of Rev. G. J. Buck, continued longer than was expected, closing Feb. 14. The pastor, Rev. Samuel Wood, joins the Methodist pastor in union services.

FAIRMONT.—Rev. G. D. Tangemann finds interest

Continued on page 322.

Lamps

With the new cathedral bent glass shades

In Amber, Pink, Opal and Ruby Colors, giving a rich blended light.

New designs of **Fine Lamps**, mounted with American founts and burners and decorated Chinoiserie bodies, designed for us in Japan, Germany and Staffordshire, unique shapes and decorations, costing from \$50.00 to \$75.00 each.

Wedgwood's New Jasper Ware, with Flaxman's raised cameo designs, adapted to whist prizes, together with many novelties for same departments.

Camphor-wood Chests (with brass corners), just landed from Hong Kong, for storing Furs and Woolens.

Boston Souvenir Plates, with historical local views of old and new Boston, engraved by Wedgwood and printed in the old Wedgwood blue.

Rich Cut Glass. Superb designs of table services, also of single pieces adapted to wedding or complimentary gifts.

Dinner Sets. Never was this department more abundant in desirable shapes and decorations. Carrying many of them as we do in **Stock Patterns**, they can be readily matched for years to come, an advantage appreciated by experienced housekeepers.

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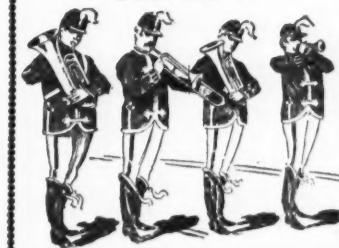
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March 4



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buy spoons, forks, etc.
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These goods have stood the test for 50 years, which proves conclusively that they are the best. The prefix 1847 guarantees the genuine Rogers quality.

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MERIDEN, Conn.,
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SOLD BY LEADING DEALERS EVERYWHERE.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.

Continued from page 321.

increasing under his leadership. Special efforts are made to induce every member to share in some definite work.

Rev. John Battler, general missionary among the Germans in Nebraska and the Dakotas, has been spending some time in special evangelistic work among the German churches of this State. Three weeks at McCook resulted in several conversions and 10 accessions. At Culbertson the church was refreshed and strengthened and two members were added. He closed a two weeks' meeting at Sutton Feb. 14 with several hopeful conversions, and began at once meetings with Rev. William Suess at Olive Branch. The severe cut in all departments of home missions makes Mr. Battler's continuance in the work uncertain.

The board of directors of the Nebraska H. M. S. at its meeting Feb. 16 wrestled with the problem of trying to do \$25,000 worth of work with the meager sum of \$14,013. The superintendent made a voluntary reduction of 10 per cent. on his salary and planned expenses also on a reduced scale, but the reductions all around seemed like taking a pound of flesh from every home missionary pastor in the State and some work will have to be given up entirely.

North Dakota.

Latest reports state that no appointment has yet been made for filling the H. M. S. superintendency, left vacant by Pres. H. C. Simmons. There is a decided conviction among the committee that some method should be employed for carrying on the work temporarily without employing a full superintendent until the society can furnish more money for the work. No definite plan has yet been adopted.

Special evangelistic services are in progress at Cray, Abercrombie and Cooperstown, marked by excellent attendance, increasing interest and deep feeling.—Union evangelistic meetings at Valley City are being conducted by Rev. W. H. Gimblett and the M. E. pastor.—A series of union services have also been held with the Congregational and Methodist churches at Lakota.

Montana.

LIVINGSTON has not yet succeeded in securing a pastor to fill the vacancy occasioned by the resignation of Rev. W. A. Walker on account of ill health last November. The pulpit is being supplied by neighboring ministers and encouraging interest is shown in the Sunday school, C. E. Society and weekly prayer meeting.

PACIFIC COAST.

California.

SAN FRANCISCO.—Bethlehem. Rev. W. H. Tubb is being assisted in special services by Rev. Messrs. J. B. Orr and A. S. Parsons. Thirty-four cards have already been signed.—Mariners'. Chaplain Rowell reports seven conversions on board the Northern Way before she put to sea.—The Monday Club has appointed Rev. Messrs. Adams, Cruzan and Hatch a committee to secure, if possible, the meeting of the American Board here in 1898.

BERKELEY.—First. The average attendance at the students' Bible class is 70. Lectures of a high order are given by representative men. Judge Haven of Oakland spoke recently upon The Bible and Human Law.—Sacramento. During Dr. H. N. Hoyt's pastorate of a little more than two years 117 members have been added, no communion having passed without accessions.

Washington.

The meetings at Green Lake conducted by Mrs. Lydia M. Bailey have continued to increase in interest and power.

OUR ARMENIAN ORPHANS' FUND.

Amount received during the week ending	
Tuesday noon and acknowledged in detail by	
individual receipts.....	\$209.50
Previously acknowledged.....	23,136.50
Total.....	\$23,346.00

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

JACUITH.—In Brooklyn, N. Y., Feb. 9, of apoplexy, Abby G., widow of Rev. Andrew Jacuith, for several years pastor of the Congregational church of Langdon, N. H., aged 81 yrs.

METCALF.—In Framingham, at the residence of her son, G. P. Metcalf, Sarah B., widow of Hon. Luther Metcalf of Medway, Mass., aged 93 yrs., 3 mos.

SHORT.—In Salem, Mass., Feb. 19, Harriet, daughter of the late Charles and Rebecca (George) Short, aged 70 yrs., 1 mo., 15 days. She had been a member of the Tabernacle church, Salem, since 1858. Well done.

SCURR.—In Detroit, of tuberculosis, Rev. William R. Scurr, M. D., for several years a successful pastor, but more recently a practicing physician, aged 40 yrs.

WILLIAMS.—In Kalgan, China, about Jan. 22, Mrs. Isabella R. R. Williams, a missionary of the American Board at that place since 1867, aged 57 yrs.

HANDSOME lamps, with the new cathedral bent glass shades, are among the novelties in the lamp department of Jones, McDuffee & Stratton, who have originated novelties in fine lamps. Their seven floors of china and glass attract the admirers of the beautiful in this important department of home furnishings.

KEEP IT HANDY.—Coughs, colds and bronchial troubles come on unawares and when least expected. A dose or two of Adamson's Botanic Cough Balm will check a cold and prevent its development. It is as good as life insurance. Sold by all druggists.

A RAPID DECLINE.—It is a fact that furniture has steadily declined in price during the last five years. A good illustration of this fact is shown in another column, in the announcement of the Paine Furniture Company. They are actually selling a sideboard at the low cost of \$20 for which for a like value \$24 was charged last year, \$28 the year previously and \$35 in 1892. This is a good example of the whole price movement in furniture in the last thirty six months. It is no wonder that new furniture is appearing in so many Boston houses.

TRUTH IN A NUTSHELL.—Impure blood is the natural result of close confinement in house, schoolroom or shop.

Blood is purified by Hood's Sarsaparilla, and all the disagreeable results of impure blood disappear with the use of this medicine.

If you wish to feel well keep your blood pure with Hood's Sarsaparilla.

HOOD'S PILLS are the best family cathartic and liver medicine. Gentle, reliable, sure.

BABY HUMORS

Instant relief for skin-tortured babies and rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure. The only speedy and economical treatment for itching, burning, bleeding, scaly, and pimply humors of the skin, scalp, and blood, with loss of hair.

Cuticura

Is sold throughout the world. POTTER DRUG AND CHEM. CORP., Sole Props., Boston. "How to Cure Baby Humors," mailed free.

SCALP HUMORS Itching and Scaly, with Loss of Hair, Cured by CUTICURA.



ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 66 Warren St., New York City

You may get over that slight cold all right, but it has left its mark on the membranes lining your throat. You are liable to take another cold and the second one will hang on longer than the first. Scott's Emulsion is not an ordinary cough specific, but it is "the ounce of prevention." It builds up the system, checks inflammation and heals inflamed membranes. "Slight" colds never bring serious results when it is promptly taken.

Book on the subject free.

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Pottiness of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves and builds up the entire system.

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SEND for History of Cures and all details. We invite inquiry as to what we have done and are doing. We guarantee no misrepresentation. Investigation will compel belief.

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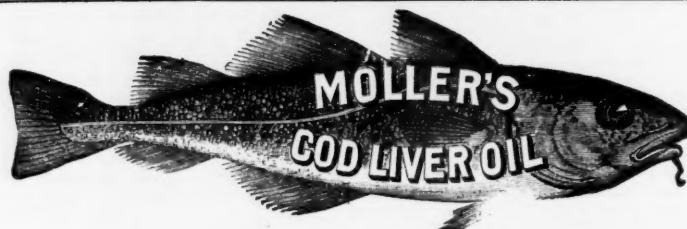
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The best Cod Liver Oil that fifty years of continued scientific research has produced is Moller's. It is not sold in bulk, but passes in a sealed and dated oval bottle direct from the manufacturer to the consumer; adulteration is impossible. It is free from disagreeable taste and odor. Free pamphlets of Schieffelin & Co., N. Y.

JOY IN THE ARMENIAN COUNTRY.

Under the heading Van, Jan. 22, comes this letter telling of the gladness brought to many stricken hearts by relief sent from America.

I was greatly delighted to receive, by last week's post, a letter from Constantinople announcing that \$3,000 from the fund *The Congregationalist* raised for orphans in this land had been voted for Van. You can hardly imagine how every announcement of this kind brings joy to my heart. The number of orphans on our premises at present is 140 and we are constantly adding to the number. Of these, forty-eight boys and twenty-nine girls have lost both parents, while the fathers of thirty-two boys and twenty-six girls were killed in June. Of the whole number seventy-four are from Van itself and sixty-two from outside. Besides this number we already have a few small children, too young to take into school, provided for in private families, generally selecting widows who have homes and will be helped by the small allowance we give for the children to care for themselves as well. In all probability this form of need will become more and more apparent as we come more in contact with the villages, from which we have been almost cut off since the massacre in June. It is evident that this work needs to be continued for several years, in order to reach the ends for which it is inaugurated—to save these children and send them forth as useful members of society. It becomes a question how much of the funds that come to hand we ought to use the present year, and how much we ought to keep for future years. If we could have a reasonable hope that the coming years would bring the continuation of contributions that will enable us to keep the institution open, we would be

delighted to take in at once all that funds received will support for the present year.

It is evident that children now of school age ought to be kept in the orphanage from two to six years according to their age, and I can but hope that there are many, unable perhaps to give large sums, who will feel inclined to send money to keep one child or more in the orphanage for a few years. Many may like to have particular individuals assigned them whose names and circumstances they shall know, and of whose welfare they shall be informed from time to time. At present prices it will cost just about \$25 to feed and clothe a child for a year. I should be glad to have any who would like to take children write me, stating whether they prefer boys or girls and for how many years they are willing to undertake their support, and I shall be happy to write them of the person selected, entering them on our books as their beneficiaries, promising periodical information as to their welfare.

On Tuesday evening, Jan. 12—New Year's eve according to the Armenian calendar—we provided an inexpensive entertainment for the orphans. Some of them gave us an exhibition of their simple village amusements, joining hands and moving slowly around in a circle to weird, plaintive music in the sad minor key which ages of oppression have made the natural expression of even their most joyous feelings. Then some of the boys entertained us by conversing in the *patois* of their native villages. Then the simple refreshments of nuts, raisins, dates, etc., were distributed, affording perhaps as much pleasure as the elaborate presents on the Christmas tree do to the satiated sons and daughters of luxury in civilized lands. A few remarks from one of the teachers as to the source from which our blessings come and the spirit in which they should be received, and a prayer for God's blessing on these dear boys and the friends whose gifts had made the gathering possible, and the youngsters, whose eyelids were already drooping, were sent to couches which, if not of down, were many degrees better than they knew a few weeks ago. It was delightful to see so many able to enjoy themselves on the eve of the new year, though the sad events of the year past send a pathetic strain of sorrow through all their joy. It was a frequent request that the generous donors in Europe and America should be informed of their grateful appreciation of the efforts made to save a ruined people.

Entreating heaven's richest blessings upon all the donors of these funds,

Yours most gratefully, G. C. RAYNOLDS.

Dr. Cyrus Hamlin sends us this letter from his daughter, Mrs. Clara H. Lee, in Marash: "I wrote you that we had \$2,000 from *The Congregationalist's* Orphanage Fund. Isn't that splendid? I am trying hard to secure a certain very nice house that will hold fifty or sixty orphans. The rent is £20 a year. A Turkish official occupies two rooms, and I fear I shall have to wait three months for him to get out. But the house is worth waiting for, as there is hardly another like it in Marash. If I decide to do so I shall place the orphans temporarily in Christian families."

From another worker at Marash, Miss Meda Hess, come these words: "Thanks to *The Congregationalist's* fund, we can take eighty more orphans. When I look up at the snow covered mountains and think of the poor little creatures buried in straw to keep from freezing, I can hardly wait for them to be chosen and sent down here. I am to have the privilege of clothing them. They must ultimately have two suits each. I inclose a sample of the cloth for their garments. . . . The weaving of this cloth is the one industry of Marash at present."

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